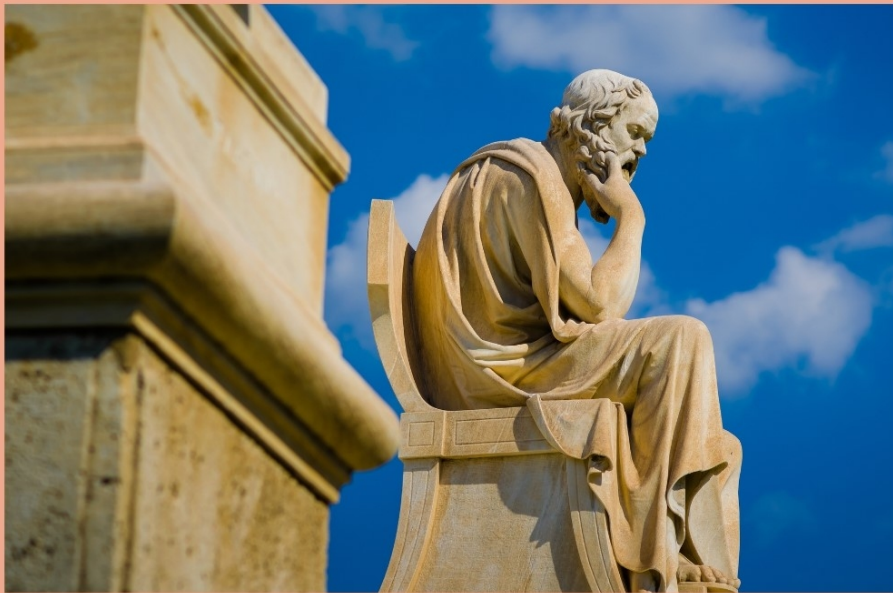


**MARTIN EUSER**

# **Rediscovering Transcendence**



**Dehypnotizing the  
human psyche  
and harmonizing  
relationships**

Updated: march, 2024

# Rediscovering Transcendence

## De-hypnotizing the human psyche and Harmonizing relationships

*Handbook for connecting with the spirit  
within and bringing some empathy to  
this world*

*By Martin Euser, July 2022,  
March, 2024*

*Know your Self  
and be whole*

Note: this is an expanded edition of my previous e-book:  
"Resonance with the Self".

A new chapter has been added on seven key principles for an integral kind of science, as well as a new appendix on the symbolism of the seven Sacraments. Chapter five has been rewritten and chapter four has been expanded with some new items.

#### Goals of this book:

Understanding the crisis of civilization: lack of vision, materialistic values, the long descent downwards.

Regaining purpose of life: the position of the human being in the world.

Finding meaning in a fragmented world.

Developing a solid understanding of life.

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Developing a philosophy of life.

Working with polarities.

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## *Foreword*

In today's fragmented society, many people seem to have lost any sense of meaning and purpose.

Our materialistic science has taught us that we are just a kind of advanced ape with a big brain. Survival of the fittest and fierce competition has been hammered in like dogma. Religion has lost its appeal for many, because of its inconsistency or incompatibility with science. "God is dead", Friedrich Nietzsche said.

To make matters worse, the world is facing threats like climate change, ecological destruction, pandemics, wars, resource scarcity, financial instability, authoritarian regimes, psychopathic or sociopathic leadership, and so on.

Yet, this is not the whole story. Throughout the ages there have been and still are spiritual teachers who have tried to help the human race by explaining that there is more to this world than the eye can see. They have provided us with insights that could transform this world into a much better place than it currently is.

Indeed, the goal of this book is to summarize some of the essence of these teachings and provide some techniques and practices for you to expand your awareness of what life, death, cooperation and struggle is all about.

Some emphasis is given to the “inner game” and how to deal with the conflicting impulses in your system. Space is reserved on some pages to write down your observations and experiences with the exercises.

The book contains a lot of information and ideas that are probably new to the reader. So, a gradual absorption and digestion of the material seems warranted. If you, the reader, find some ideas difficult to accept, then put these on a mental shelf for later consideration. One cannot develop a new philosophy of life in one day, week, or even a year. It takes time.

Attention will also be given to new organizations that strive to bundle individual efforts to change the course humanity is currently on. After all, insights need to be applied in one's daily life and today that life influences the whole globe through its consumption and ecological footprint.

May this information be of help to you, the reader, and the people you connect with. In case you want to contact me, email me at [ResonanceSelf@protonmail.com](mailto:ResonanceSelf@protonmail.com) Thanks goes to all those who have inspired me to write this book.

*Martin Euser.*

[My academia.edu page.](#)

[My library at archive.org.](#)

Questions and suggestions, in English only, can be sent to [ResonanceSelf@pm.com](mailto:ResonanceSelf@pm.com). Facebook group and app: see near the end of this file.



## Introduction.

The topics of this book comprise a vast terrain. They range from perception, belief systems and world views (religion, science and philosophy), to the underlying principles that can be seen operating throughout nature. Some of this material can be found elaborated in my book "Mysteries of the human mind", and my article on Vitvan (The practical gnostic teachings of Ralph Moriarty deBit), freely available at [my archive](#).

Here, I have condensed some of that material and added some new insights and new articles of mine.

Some may ask: why have I chosen the title "Rediscovering Transcendence", "De-hypnotizing the human psyche & harmonizing relationships"?

The reason is that I believe that there is a growing need and interest among humans to find a basis to ground one's daily life practices upon. There is a felt need to connect to fellow humans on a deeper level. The question is: how to do that? My answer is that one needs to practice some introspection and discover the ground of one's being. Deep inside oneself one can see the Self operating.

In my book "Resonance with the Self" I wrote as the reason for that title: "This is as follows: unless one has some clarity in mind as to one's purpose and goals in life that fit well with one's character and potential, one will struggle endlessly and may well despair as to the meaning of life at all.

The study of first principles of how nature works will give satisfaction to the brain and heart. Learning to cooperate with nature, including humans, brings joy to the self (and the Self as well!). The "Self" refers to that part in you that is the spiritual part. In actuality, the Self is your parent from which you originate. Learning to attune to the Self means to discover who you are, deep inside, and learning to cooperate with others for a more harmonious world. What could be more important? This is also the natural way to evolve, to unfold one's potential."

As to the phrase “De-hypnotizing the human psyche”, one need only point at the fear mongering by the mainstream media and politicians during the last two years of the Covid-19 pandemic. Professor Matthias Desmet has written a pertinent book on the Mass-formation and hysteria or mass-hypnosis during said period (see Youtube for interviews). Title of the book: [The psychology of Totalitarianism.](#) Besides that, in chapter two, the reader will discover that the whole of our education system fails to teach people the skills and insights needed for leading a harmonious life. I'm thinking of basic psychological knowledge, social interactions, knowledge about the diverse religions, practical gardening skills, physical training, for a starter.

The techniques and practices I describe in this book will provide some help to those who are seeking to get a clearer picture of the situation they find themselves in, and of the global state of affairs at this time in history. It is not a scheme of get-rich-and-happy-quick, of which too many already exist. It is not the little self or ego-personality that is the center around which everything revolves, but the larger world in which it is embedded that should matter. Empathy is the quality that is sorely needed in our world. One exercise that can be very helpful in this regard, is to practice *taking multiple perspectives*: learn to see situations from multiple angles or perspectives. This will broaden one's context sensitivity and enables a better understanding of the ideas and behavior of other persons. If one can put oneself into the shoes of another person, who holds an opposite view of yours, then one may learn quite a bit. One can also practice defending such an opposite view by considering arguments that would favor such a view.

Many false beliefs need to be exposed and wrong conditioning needs to be undone, especially with regard to values. Humanity as a whole will need a long time to reach that point. You, as an individual, have an opportunity to start now and have a deep look inside yourself.

By doing so, you are also influencing your environment, since all is connected in this world and the universe at large.

Transforming the self or personality is hard work at times. Yet, the gratification and joy can be immense. Have a pleasant and fruitful journey!

The author.

## How to use this book

Some directions as how to study this book may be helpful to the student. Firstly, this is a **study** book. Many topics on philosophy, psychology, science and spirituality have been brought together in a relatively small volume. This means that the student may have to consult an encyclopedia at times when he or she is not certain of the meaning of certain terms.

Secondly, many exercises are given at the end of chapter two. The idea is that the student take two or three of these, and practice these exercises daily. Take some time for your personal, mental, spiritual and emotional development!

Thirdly, if and when ideas from this book are grasped, put this knowledge into practice! To facilitate a birds eye overview, I have added a short summary of chapter two, and a bit of chapter one, directly following this section. Separately available [here](#). Then have a look at chapter one at the section where “materialistic versus spiritual belief systems” are discussed. A bonus chapter on working with polarities has been added (march, 2024). Chapter four is a bit encyclopedic, with many references to Youtube creators and authors. Chapter seven and appendices A and B are of a more technical nature. These can form the core of a new approach in psychology, philosophy, science and religious studies.

I wish you peace and insight into life's matters.

The author

## Summary of the first two chapters

### Introduction

Throughout the ages, many wise men and women have told us about the universe we live in and about how the human mind works.

A lot of this wisdom has been forgotten by current humanity.

Fortunately, some individuals and organizations have preserved some of this wisdom in the so-called wisdom-traditions.

The clarity of mind that comes with this wisdom can help heal yourself and also will contribute to the healing of the chaotic world of human beings. This is the main purpose of this booklet and my other writings.

It is my goal to present a part of this wisdom to you, the interested reader.

The era of the little ego is fast fading away. Cooperation will be sorely needed in the coming chaos in the world.

So, let's start.

Note: quotes in the following text are from chapter two of this book, unless otherwise indicated.

## **Index of content**

About consciousness and mind

Perception and beliefs

Mind as a send/receive station of emotions and thoughts

Thought, action, and habits

The process of thinking

Stoicism

Changing the pattern of thinking

The use of imagination and lofty aspirations

Identification

## **About consciousness and mind**

In this booklet, I will briefly deal with the powers of the human mind. As I explain more fully in my free e-book, there is much more to the human being than currently acknowledged in the academic world. More and more philosophers adopt the view that consciousness seems to be a fundamental part of the universe. Indeed, there seems to be a kind of **Energy field** that connects all of nature.

Materialistic science cannot explain the many phenomena of life, such as near-death experiences, telepathy, and so on. The Wisdom-traditions attribute life, substance and consciousness to above mentioned Energy-field. More about that in chapters one and two of this book.

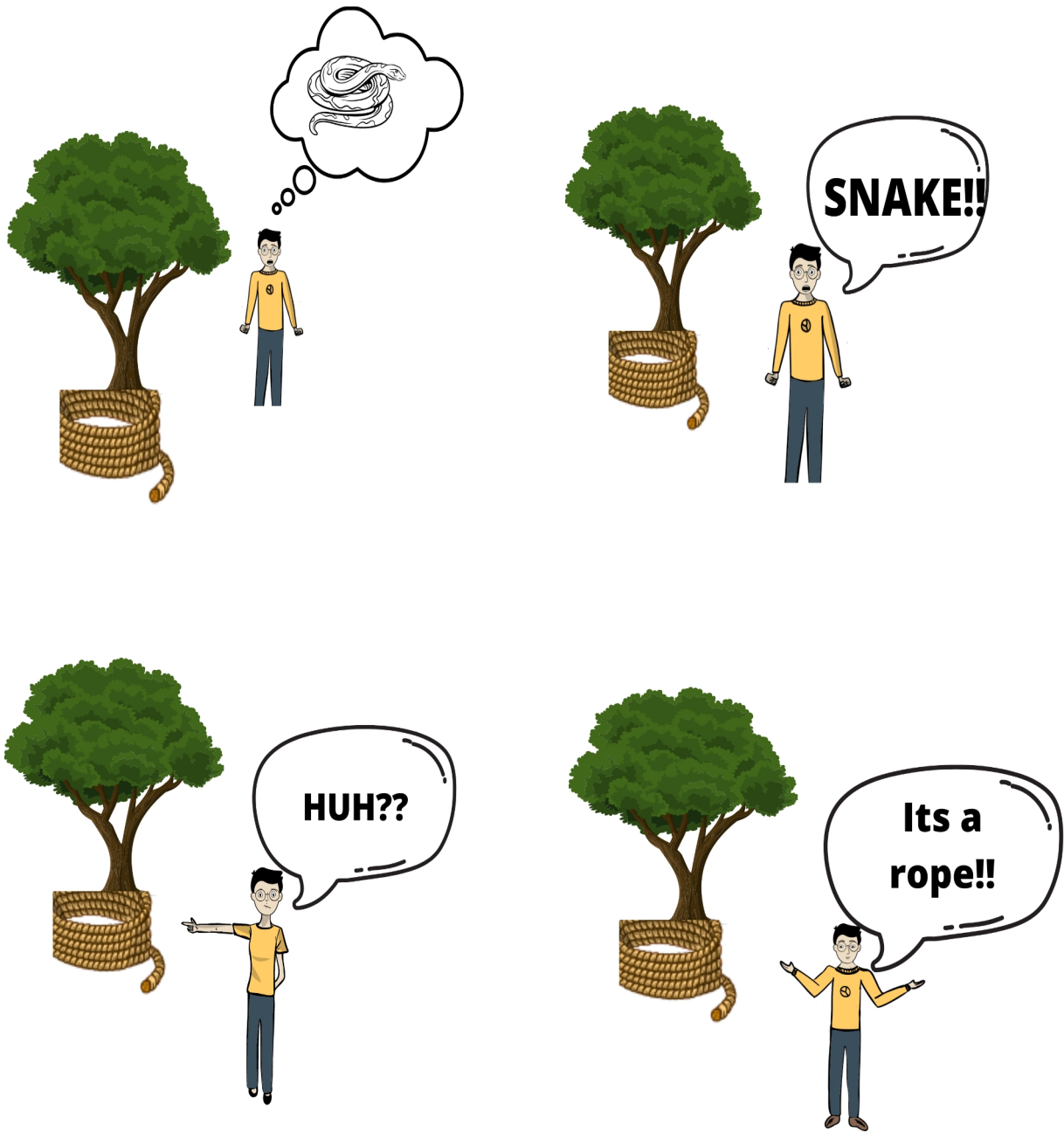
Now, let us have a look at some aspects of the self-conscious mind.

## **Perception and beliefs**

The next cartoon portrays a profound fact about human perception: *one's perception is colored by one's beliefs.*

The story of the rope and the snake

(Cartoon source: my Youtube page)





**Perception is colored by belief and emotion.**

Beliefs acts like a *filter* on one's consciousness, blocking a lot of valuable information from our awareness.

So, **examine your beliefs and values carefully**. Where did you get your ideas about society, education, work, relationships? From the media? From school? From your parents or friends?

**Values guide us in our thoughts and beliefs**

“It will not come as a great surprise that values exercise a great influence on our life. After all, values play a role as diverse as to the importance of success, having good relationships, making money, looking attractive to the other sex, but also in ethical issues and moral decisions and developing virtues.



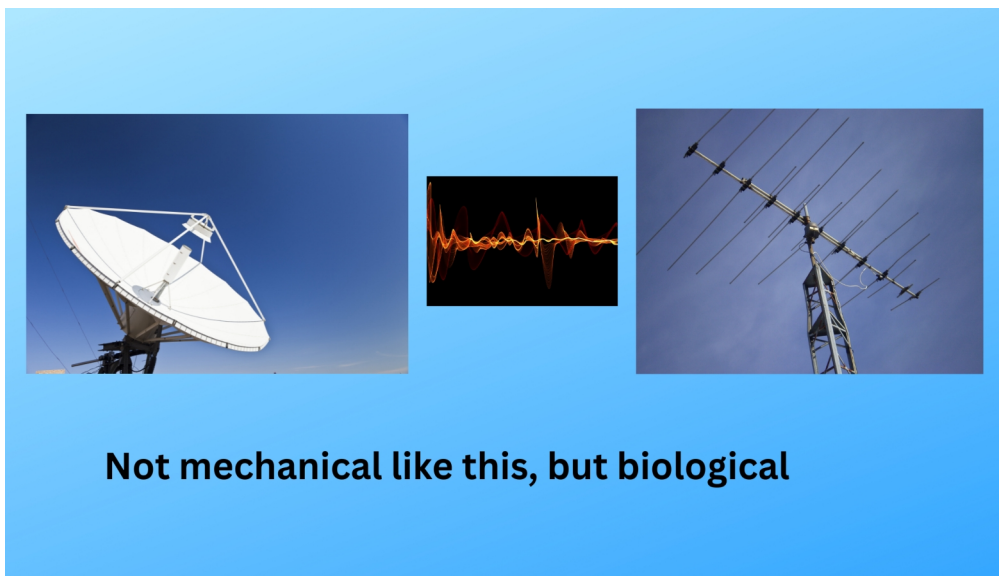
One attaches value to things, persons, achievements. We give meaning to our sense-impressions, filtered through our belief system.”

So, humans rarely perceive the world as it is. It is as if we are looking through a veil, a mist. Can we do something about that?

Yes, we can learn to do a better job. The next parts of this booklet are dedicated to lift a tip of this veil. More about that in my free ebook.

Mind as a send/receive station of emotions and thoughts

The human mind can be seen as a send and receive station of thoughts.



You see, thoughts are very strange “things”.

Consider this:

- . People can be obsessed by thoughts
- . Thoughts can be very energetic, becoming loaded with emotion
  
- . Thoughts can multiply or 'procreate' (sometimes called 'memes' – ideas that spread like wildfire)
  
- . Propaganda and advertisements often have a profound influence on people. Endless repetition (with variations) enhances this effect. An observation of what newspapers, television and other media broadcast confirms this statement.
  
- . Thoughts often have a distinctive character of their own

As such they almost seem to be alive (or are they?). What are thoughts, anyway? Much more about that in my e-book, chapter two.

### **Thought, action, habits**

Question: how does one incorporate a new habit?

This question leads to the consideration of how habits are formed in the first place.

Habits are formed after repeated actions of a certain type.

Let's say that you want to do more physical exercise, like walking.

It can be quite easy to couple this to the moment that you are going to a shop nearby. Instead of taking the car, you can walk to the shop getting some groceries, for example.

When you *repeat this action a number of times, it becomes a habit*. The same goes for moments when one is waiting for a bus: one can walk to the next bus stop and get some necessary physical exercise. Adding flossing your teeth after tooth brushing is an example of coupling a new habit to an old one.

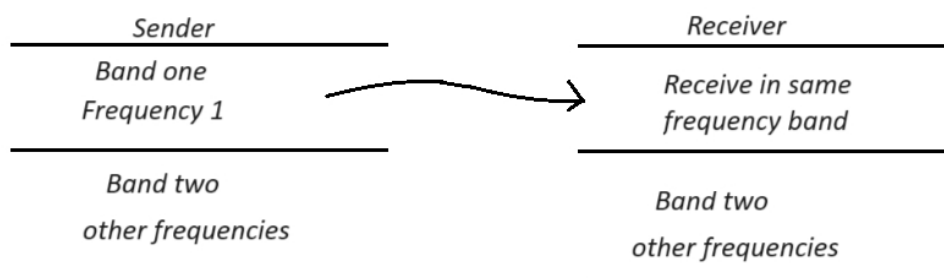
I recently read a free booklet from Dr. Chatterjee (see Youtube) on “six steps to fix your bad habits”, that includes positive self-talk and celebration of each small step of improvement of habits. I like that procedure.

Can you think of your own way to couple new habits to old habits?

**The process of thinking:**  
sending and receiving thoughts

One can think of the communication between people as follows:

a person, the sender, has a thought, speaks out and transmits a message to the receiver. The receiver has to decode or interpret this message, which has content, *energy*, a certain tone, etc.



Now, this idea of frequency and bandwidth leads to some very interesting questions.

If thoughts are like energy-packets, loaded with intention, emotion and meaning:

- . In which mood do we approach others?
- . What is the effect of our intentions and emotions on others?
- . Do we contribute to society in a constructive way?
- . Is there some kind of energy-field connected with the mind and thoughts?
- . Are our thoughts always our *own* thoughts or do we simply pick up thoughts from others and retransmit them?

And last, but not least:

- . *Are thoughts free from consequences?*

As you can see, many questions here. A lot of these are discussed in my [free ebook](#), chapter two.

What I will say here is, that **virtues matter**. This leads us to some ideas from Stoicism.

## Stoicism

The emperor-philosopher Marcus Aurelius says in his 'Meditations' that:

"Your life is what your thoughts make of it".

(quotes are from this ebook, and might be edited a little)

"This truth is based upon the fact that behind each conscious act there stands a corresponding thought and the fact that *a repeated act becomes a habit*. Habits form our character, that is, our pattern of life. A critical investigation of our own thought-life will render an understanding of these facts. From this follows the conclusion that *changing our habits of thinking will lead to changes in our character!* Of course, we will have to **practice** this idea of changing our habits of thinking."

Good qualities of mind, according to Stoicism, are:

Wisdom, Courage, Temperance, and Justice

A quote from the [Daily Stoic](#):

"Wisdom is harnessing what the philosophy teaches then wielding it in the real world. [As Seneca put it](#), "Works not words."

## Changing the pattern of thinking

Taking the foregoing paragraphs into consideration, how should we proceed then, to change some of our habits of thinking?

"The direction of change should be towards impersonal, selfless thoughts [now here is an idea, for a change!].

There are great examples in history of men and women who practiced self forgetfulness, worked for the benefit of all, fought against dogmatism, group interests and injustice, created great pieces of art, etc.

*These were the real founders of civilizations! They can be our examples."*

Indeed, and to make this a little clearer, we should turn our attention to the underrated aspects of the human being that are called imagination and higher aspirations.

But first, a note on how to deal with negative thoughts. These should not be combated, but experienced with acceptance of what is factually appearing in the mind. Fighting these thoughts will only feed them, making them stronger. Observe those thoughts and see whether you can generate an opposing thought that will neutralize the negative thought. Try to mentally put yourself in the shoes of other persons towards which your negativity is directed. Develop your empathy for others and yourself.

This should work well for reasonably healthy people. Others might need a therapy of some kind to work through unresolved issues.

Note: the above applies to personal prejudices, not to a justified

anger towards the many quirks of our current political-financial-economic system. That kind of anger can be used constructively to effect changes.

### The use of imagination and lofty aspirations

From this book (chapter two): "The only thing you have to do to change the pattern of thinking is to use the *creative* powers that are within you. The technique is simple: use the *power* of your *imagination* by *creating an image of how you want to be!* "

"The technique is the following: You will have to *form an image of yourself of how you want to be* and perfect this image. This ideal picture will grow and refine in proportion to the growth of your understanding of life. You will encounter difficulties, no doubt about that, as you will experience relapses in old modes of thinking and acting. This should be a stimulus to *persist in changing* your habits of thinking and **change the quality of thoughts** towards a more harmonious nature ."

The idea is to get to know the deeper layers of yourself. Feel your connection to the world! What are your talents and aspirations? Which ones can you use to contribute to a more wholesome world? You will get some ideas as to what your contribution could be. Let these brood in the back of your mind, without effort. Gradually, some picture will emerge.

So, when this picture emerges, be not afraid to think great. The next phase will be a gradual concretization of this

picture/idea. I will give some examples to clarify this procedure.

Example: you want to contribute to world peace.

That's a big thing. As such, it must be broken down into smaller pieces.

First: we imagine the start of a peace project. Now, what can that be?

One can think of:

- organizations that work in this direction
- education, workshops, fund raising, etc.
- giving lectures or finding others to do so
- doing research into what already exists as projects (assemble information, network with others)

This can be further **detailed in concrete, feasible steps**, such as: developing materials for courses, educating teachers, approach schools to incorporate these materials into lessons. And so on.

This method can be used for almost every grand idea one has.

Some other ideas:

- contributing to nature conservation
- developing an eco-philosophy



- changing the money system in this world (for example, introducing local money, cryptocurrencies perhaps)

The list is endless!

An initiative I particularly like is that of [Society 4.0](#)

## Identification

*"One is that with what one identifies oneself with. Think about yourself as a man or woman who is capable of understanding the background of life and who is capable of realizing high ideals in practical life. "*

*"One can use the force of thoughts without any danger if one concentrates on a high ideal, that aims at the well-being of humanity in general. The ideal of human brotherhood is a well known example. Cooperation instead of competition and struggle. Think about this ideal in detail and eliminate all elements in your thinking that are in conflict with this, by replacing these with positive building blocks (thoughts)."*  
This goes beyond simple self-help texts.

Remember the procedure I detailed above regarding breaking down ideas into smaller steps.

*"These thoughts will touch many minds and create a driving-force for changing conditions in this world. Persistent and purposeful thinking is necessary to achieve this. By the practice of selflessness and self-forgetfulness one will also see effective ways to help others to help themselves. Many people, but not enough, are doing this kind of thing already for a long time. Do you want to join them?"*

## **Which commitment do you want to make?**

Note: now may be a good time to start some practicing some exercises.

These can be found at the end of chapter two.

## Chapter One: perception and beliefs

*Perception is everything.*

Did you ever wonder whether life has a purpose?

What about your own life? Also, do you think that your belief system influences your ideas about purpose? If so, how?

Ponder a while about these questions and write your answers down below on a printout of this page, or in a notebook.

My purpose (or larger goal) in life is:

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My beliefs influence my view on life as follows:

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The reason I ask these questions is to start you on a journey of investigating your perception of life, your belief system. What did your parents, school, church, friends, and others, tell or teach you about the world we live in? What was an implicit or hidden message that you got from them? What did they teach you about religion, spirituality, death, love, work?

Write your answers down below.

My parents, school, church, friends, media told me about religion/spirituality:

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About life and death they told me this:

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About love:

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About study and work:

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We will now dive into the world of consciousness and perception, with its many aspects, and start developing a view of things based on the ancient wisdom traditions.<sup>1</sup> True wisdom never ages. It also incorporates new insights when circumstances change. So, universal principles never change, but the application of insights is adapted to specific situations as these invoke the necessary intuitions. Intuition is the capacity to grasp a situation as a whole, in all its aspects. The intellect then can work out plans of action to be dynamically adapted when necessary.

The first thing to do now is to investigate belief systems.

### **Belief systems: the heritage of humankind.**

Philosophically speaking, one can divide belief systems in two great categories: *materialistic* versus *spiritual belief systems*, or views on life.

The materialistic view entails the belief that matter is all there is. Consciousness is seen as a by-product of matter, the mysterious something that is produced by the neural networks in one's brain. There is no good explanation of phenomena such as telepathy, clairvoyance, near-death-experience, out-of-body experiences, encounters with angels, origin of life, meaning of life, deep spiritual or mystic experiences, and so on. In fact, such a view has little to offer to humanity but shallow pleasure, addictions, greed, ecocide, promises of a techno-paradise. Yet many people live in despair. One may wonder why so many people hold this view. One might

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1

The wisdom tradition is also known as the *perennial wisdom* ( *philosophia perennis*) and includes the best of the esoteric and mystic writings of several schools of philosophy (Advaita Vedanta, Buddhism, Neoplatonism, Sufism, Kabbalah, Christian mysticism, theosophy, to name a few).

counter-argue that technology has brought us some affluence, at least in (post)industrial countries. True, but at what cost!

The combination of a wrong monetary system, based on eternal economic growth, with a neglect of ecological considerations, has brought the destruction of life on earth ever closer to us.

The **spiritual** view of life involves the belief that consciousness precedes manifestation. It builds the vehicles it needs for its manifestation out of primordial elements. To be more precise, consciousness, substance and life are three aspects of the same 'thing' or being. Our present languages have no words to describe such triune entities. Philosophers have fallen into the trap of separating consciousness from substance. They have created separate categories where such a separation should not be made. René Descartes was one of those philosophers who made this colossal mistake.

Note that the so-called mind-body problem does not exist in the spiritual vision I describe in this book. Since everything is an expression of consciousness-substancelife (a triunity), it is only a matter of the degree of evolution of beings and the cooperation of apparently opposing forces or energies responsible for manifestation.

The whole universe is a manifestation of One Life that penetrates all, a bit like an ocean that contains countless water droplets. It has a substantial side as well as a consciousness aspect.

Much more about this, such as fractality and nested systems, can be found in the bibliography in the chapter on the seven axioms and in Appendix A.

The spiritual or holistic view of matter and consciousness is consistent with the evidence found by Dr. Iain McGilchrist (see reference to some of his books above). This view understands duality and complementarity. It argues that opposites can be reconciled and often work together harmoniously. An example is the two hemispheres of the brain. While the left hemisphere is more involved in rules, static images, rigid yes-no answers to questions, the right hemisphere works more holistically. It sees the Gestalt, or the whole of a situation or person. The reader is encouraged to explore the works of McGilchrist to increase his or her understanding of the workings of the brain, or rather, the brain-mind.

The spiritual or holistic view of matter and consciousness is consistent with the evidence found by Dr. Iain McGilchrist (see reference to some of his books above). This view understands duality and complementarity (see bonus chapter). It argues that opposites can be reconciled and often work together harmoniously. An example is the two hemispheres of the brain. While the left hemisphere is more involved in rules, static images, rigid yes-no answers to questions, the right hemisphere works more holistically. It understands context and flow.

The whole universe is a manifestation of One Life that pervades everything, a bit like an ocean containing countless drops of water. It has both a substantial side and a consciousness aspect.

More information about the spiritual vision, in addition to this book, can be found in my e-book "Mysteries of the human mind", especially the section on Vitvan's New Gnosis, also available as a separate file.

In that book I describe the reification of concepts, that is: the making of a concept into a (physical) thing. **A prime example** of this is: money. In our modern world, money takes the form of a piece of paper or digital numbers on a bank account. We assign or associate value to that piece of paper. It has no intrinsic value, however. One could say that our labor has intrinsic value. A shortage of money is a reified concept too. As long as there is labor and energy and other resources, any agreement on an exchange of value (for work done, products made) is possible. See my mentioning of LETSystems in my article on Vitvan. Ithaca New York had the accounting method of the amount of time spent on a job as a measure for the exchange of value.

Taking a metaphor literally is also an example of literalization/reification . That's something the left hemisphere likes to do, in addition to endlessly abstracting and generalizing, leaving only inanimate objects where there were once living subjects. The left hemisphere is involved in representations, rather than presentations, which are more of a right hemisphere activity. The left hemisphere deals very poorly with context. It has a narrow focus, and seems to be adapted for the use of tools.

As the saying goes, *the map is not the territory*. The map leaves out many details of the terrain. It can be useful, but should not be confused with reality.

This reminds me of dominant left-brain scientists who cling to their models of reality even when faced with massive evidence pointing to serious flaws in their models. Rather than modifying these models, such scientists choose to ignore reality and stick with their beloved models. The left hemisphere likes closed systems, with internal consistency. So it's very helpful to ignore or downplay evidence that conflicts with their models. The kinds of questions that are asked are determined by the presuppositions of scientists, which are not often made explicit or acknowledged. This observation is a good introduction to the next section.

### **One sees what one believes to be true.**

The parable of the snake and the rope.

In the Indian Upanishads there is a nice story about a boy who walks in his village at dusk and suddenly sees a snake. He starts shouting: snake! Snake! After a while he looks closer and realizes that it is a coiled piece of rope where he nearly trampled upon.

This is a perfect example of how our perceptions are colored and influenced by our beliefs about ourselves and the world. If one believes that others can't be trusted, one will see deceit everywhere. It is a self-fulfilling thing. One projects one's opinions and beliefs on situations one encounters. Perception and beliefs act like a *filter* on one's consciousness, blocking a lot of valuable information from our awareness.

So, examine your beliefs carefully. Where did you get your ideas about society, education, work, relationships? From the media? From your parents or friends? From experience?

Clear perception is not easy to attain. It requires a cleansing of the mind. More about that in chapter two where some techniques and methods are given to set the mind on a path of clear perception and thinking.



Lastly, this parable points to the truth or reality that consciousness assigns to its perceptions. From the <https://www.britannica.com/biography/Michael-Oakeshott#ref1185950> Britannica encyclopedia: "..[objective idealism](#), which argues, against materialism, that our experience of reality is mediated by thought while also rejecting the notion that reality is solely subjective and thus relative ([subjective idealism](#))."

The interested reader is also referred to the philosopher Schelling whose philosophy incorporates the idea of objective idealism.

### **Values guide us in our thoughts and beliefs.**

It will not come as a great surprise that values exercise a great influence on our life. After all, values play a role as diverse as to the importance of success, having good relationships, making money, looking attractive to the other sex, but also in ethical issues and moral decisions and developing virtues. One attaches value to things, persons, achievements. We give meaning to our sense-impressions, filtered through our belief system.

### **Which are your values? A short questionnaire.**

A quick way to discover your values is to ask yourself the following questions:

What do I want or expect from a life partner? What do I like to do most of my time (paid or unpaid)? What kind of work would I like to do best? How do I spend my money? What kind of hobbies do I have? Do I like to work with people? Do I like to do research? Work in nature? Care for children? Repair cars? Why? Try to get an overview of your most important values. Make a note on this page. It may pay off to revisit your notes some years later to see whether you have shifted your values in some respect.

## Psychocybernetics.

Lately, I have been listening to the audiobook "Psychocybernetics" by Maxwell Maltz. It is published by Pinguin random House audio. I found it on audiobooks.com. Matt Furey, president of the psychocybernetics foundation gives a commentary in the audio.

I was pleasantly surprised to recognize many points of agreement with my own writings, which give a *spiritual form* of psychocybernetics. Some highlights, from the first half hour of the audiobook, paraphrased, are the following:

1. Work with visualization and mental imagery.
2. The self-image and success.
3. The theater of the mind.
4. The goal-directed feature of the brain-mind.

The self-image is defined in the (audio)book as "the individual's mental and spiritual concept or picture of himself". It is "the real key to human personality and behavior". See chapter one . Maltz/Furey state that "a mental blueprint in the subconscious mind controls our future".

If one gets stuck in the past and only remembers one's failures, then this is a sign of a poor self-image. The advice is "to relive your best memories, picture what you want and feel you can have it and do have it". Do this on a daily basis.

Of course, you also have to set goals for yourself. In positive psychology (Seligman) and NLP (neuro-linguistic programming) there are helpful exercises as well to get on a positive track.

In the theater of the mind “remember, relive your best memories, victories, successes, happiest times” (*anchoring*, a NLP technique). Then comes an especially interesting point:

“imagine and feel achieving a goal in the future, but experiencing it *now*, almost like a memory of an accomplished goal”.

That corresponds with an exercise I mention in my article on Roberto Assagioli, that is included in chapter six.

“You can be happy before you reach your goals”.

My comment: when you see life as a process, you can enjoy the moment and focus on the here and now.

The brain-mind is goal-directed. It is *teleological*. This is not mystical at all. Cybernetics (science of steering and feedback) grew out of the (programmed) goal-directed behavior of mechanical systems in and shortly after World war Two. Antiaircraft missiles needed to be more effective in downing airplanes. So, feedback control was implemented in the machines. Purposeful behavior of machines was studied and optimized.

The idea of teleology, or goal-directedness, was banned from science in the nineteenth century. It is still controversial, I believe, but will be the accepted wisdom of future times. Scientists are just humans, most of the time limited by a very narrow education and suffering from tunnel vision. History shows this all the time. The greatest minds of science always realized this. No-one has ever been able to explain how exactly a person is able to pick up a pen from a table. How does a thought of the pen in your hand materialize in the action to accomplish this fact? Nobody knows exactly. We must be humble in this regard!

Back to the audio: “self-image is the key to human personality and human behavior”. “Change the self-image and change the personality and the behavior”. The self-image “is changed for better or worse, not by intellect alone or by intellectual knowledge alone, but by experiencing”.

“Our present state of self-confidence and poise is the result of our experiences”. Indeed, and the exercises given here and in chapter two can help one to organize one's life and orientate it in a more positive direction. “Use creative experiencing to create a better self-image”. This is further explained in chapter two, where a visualization technique is given to transform negative thoughts.

Successes help build our self-confidence and from failures we can learn a lot. So, be flexible and have an open mind. Self-acceptance is stimulated by the recognition that we form an integral part of the universe. Much more about that in the next chapter and appendix A, where the capabilities of the human being are discussed in light of the experience and knowledge of the great sages of all time.

Lastly:

Remember your successes, however small or great, and let these inspire you to go on with the challenges you face in your daily life.

## Chapter two: an analysis of the thinking process<sup>2</sup>.

*What are thoughts? A new perspective.*

Did you ever wonder where your mind came from? How did it come about that humans can construct elaborate mathematical systems, anticipate future events and plan accordingly? What are thoughts? Are you the originator of thoughts or are you a passive receiver of thoughts originating from others? What about telepathy? We will consider the process of thinking in some detail in the next sections. Take some notes of what follows and try to connect the ideas with situations you encounter in your daily life. Where not mentioned otherwise, quotes are from my book "Mysteries of the human mind", that is freely available on the archive.org or academia.edu.

### **The character of thoughts.**

Scientists have no idea what a thought actually is. They seem to assume that the network of neurons in one's brain somehow produces thoughts, but have no idea how that works, let alone how abstract thinking comes about.

Thoughts come in a wide variety and are of different quality. For example, one aspect of thought is desire. There is lust, and gross passion, but there can also be lofty aspirations.

People can be obsessed and even possessed by thoughts. A thought can grow so strong that one can't resist it.

Let's have a look at the characteristics of living beings. What is required for something to be called alive?

Criteria differ among biologists, but we can use the following ones:

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<sup>2</sup> Much thanks for this chapter goes to D.J.P. Kok, a former leader of the Dutch branch of the Point Loma theosophical society, Blavatsky huis, The Hague

1. Living beings are subject to the processes of birth and death.
2. Living beings require food of some kind (have a metabolism).
3. Living beings have a character of their own.
4. Living beings can procreate in some way.
5. Living beings do have some consciousness of their own.

Analysis of thought will learn, that thoughts conform to all of these points:

1. Regarding history, one often talks about the 'birth of an idea' in a certain era. Many examples can be given. Not only such dramatic events as the French Revolution but many other gradually unfolding episodes like the Renaissance, the industrial revolution, the computer era, the information superhighway, etc., can be seen in this way. After the birth of an idea, it will grow, evolve to some extent and finally die, to be replaced by another idea (paradigm).

2. We all know that we often have some desires, maybe to buy something or so.

If we fulfill this desire, the associated thought often quickly dies. If we can't fulfill it, one of two things can happen: we either forget about it or this desire becomes really strong, up to the point that we have to fulfill this desire. We almost drive ourselves crazy until we have got this wish fulfilled. We are constantly feeding this thought with our desire-energy (the fourth aspect of thinking, see further on), making this thought really strong and big. Many examples can be found of this process, showing that we can lose control of ourselves and get entangled in some acts resulting in a really messy situation. Oh, how do we desire that we never had done these things.. Thoughts take form and last longer corresponding to the degree to which they are sustained. They will die sooner when we pay little attention to them.

3. Thoughts having a character of their own can be understood as follows (my paraphrase of Kok's line of thought): when we recall the fact that we are sometimes confronted with strange or incomprehensible thoughts, which we soon forget, then we can understand this to be due to the deviant character of these thoughts from our own character. These thoughts simply cannot find a proper soil in us to root and sprout.

Inversely, a thought or idea will strike a note in our consciousness much easier if the character of this idea conforms to the character of our personality.

Racist ideas will more easily resonate in one's mind if one has an element of or a tendency towards racism already in oneself. Art will be more appreciated if we have a sense of beauty or harmony developed in ourselves.

4. The procreation of thought might seem a little odd at first sight. Yet, we all know about this. If a teacher tells us about something, and we accept that, then these thoughts find a fertile soil in our minds, enabling them to grow, flower and come to fruition. On our turn we can transfer these ideas to others ('sow these thought-seeds'), where they can find a new life. Nowadays, we hear about 'memes', but I take this one step further saying that thoughts are more than just information floating in the air.

5. A thought has its own consciousness. We all know that we can be quite 'obsessed' with thoughts (or *by* thoughts) sometimes. We have great difficulty to break out of some strong thought-influence. The thought has grown to gigantic proportions, blocking other thoughts out of our consciousness. How to deal with such a situation? We must concentrate with all our efforts on other thoughts; especially we must get into action, to break out of this iron hold. A constructive approach is given in the next section. A positive example of this own consciousness is when we are captivated by some grand, inspirational thought, leading us into unselfish acts we normally would not do.

Kok draws the conclusion that "*thoughts are living beings.*"

"Besides having a vibratory aspect they have life in themselves."<sup>3</sup>

Then follows Kok's argument that the stream of thoughts that pass through our minds consists of hosts of living beings. He adds that our faculty of thinking is so to speak the capability of perceiving thought-forms or images. We will soon see that we do not have to passively undergo the influences of these beings.

Kok continues: "The concept of the stream of thoughts as a host of *living* beings provides an important key to changing our lives! By applying this knowledge (see also subsequent sections) we can open new vistas of perception and experience. Of course, we have to *experience* the correctness of this point of view in our own thinking, before we can apply this key."

The following part up to the elaboration is a loose paraphrase and translation of a non-public document from D.J.P. Kok I have in my possession.

In order to investigate the nature of thoughts as living beings, it is advised to see oneself more as a *witness of thoughts* than as a creator of thoughts. Think of yourself as part of the One Life that is the essence of all beings. That will make it easier to get into the state of witnessing thoughts.

### **The process of thinking**

Here, I repeat, with minor alterations, a part of what I wrote in my first book "Mysteries of the human mind": the wisdom-tradition "makes a division between conscious thinking and unconscious thinking."

"Unconscious thinking is what we all do too often. We uncritically accept the dogmas of science, commercial slogans, technological innovations, political propaganda, etc. It's quite easy for strong personalities to force

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3 Nowadays, the philosophy of panpsychism is gaining ground among philosophers, because scientists cannot explain consciousness at all. Panpsychism actually was universal among ancient people. It was put aside after Descartes fancied his dualistic scheme and materialistic philosophy took over.



idea's into the minds of people, as long as these last ones don't know anything about the effects of thoughts on themselves and the situation in the world. Yet, we should know better. We all know how war propaganda can drive people crazy. Propaganda, slogans, advertisements and the like, can easily influence people when they are not conscious of the effects of these messages."

"This ignorance about the process of thinking and the effects of thoughts on others and oneself has brought many disasters to mankind. We are in the illusion that we think consciously, that we control our thoughts, while the facts point in another direction. Fact is that we are drifting on the waves of thoughts projected and amplified by strong personalities who have clear reasons to do so (for personal gain, political power, commercial reasons, etc.). Mind, that this is all cleverly done. We are made to believe we have so many rights (what about our duties?), are made to believe that we need this or that latest object of technology (do we need it really?). We are made to believe almost anything. It's a scary situation."

Mainstream media are in the hands of a few billionaires. That is not good for a well balanced flow of information to the public.

"How can we break out of this passive kind of thinking?

*By conscious or clear thinking."*

### **Conscious thinking: observing the stream of thoughts**

"The recognition of thoughts as living beings is an important step towards conscious thinking, because it leaves no room for doubt respecting the responsibility one has for one's thoughts. Thoughts are simple, elemental beings that follow slavishly the impulse that is given to them. They mostly express their own consciousness when the process of thinking gets out of control.

Many psychological disturbances could possibly be prevented if these facts were known and the knowledge of these things would be correctly applied."

"In order to illustrate the process of thinking, one can think of the technique of transmitting radio or television waves. A receiver can pick up certain

frequencies and by attuning to one of the channels messages are made visible and can be understood. Likewise, a person picks up thought-waves that lie within his bandwidth of thought frequencies. In the case of the human thinking faculty it is clear that this can function both as a transmitter and receiver of thoughts.”

“When we look at a child, we can observe that it has its own character already at birth. Gradually it starts expressing its character during the first years of its life. This character forms so to speak the bandwidth within which thoughts can be received or perceived.

Parenting, school, and all kinds of other factors influence the child and limit this bandwidth further by offering a narrow perspective on life. Not that the child doesn't resist tradition and prejudice, for example in puberty, but the environment's influences are usually too strong to resist. And so another 'decent' citizen is born, neatly adapted to the utilitarian way of life.”

Note: today that current forms of education will not do any longer since a transition to a healthy, harmonious way of life has become a bare necessity for humanity's survival.

“This explains why new, refreshing ideas have so much trouble entering into the human mind. Our minds are just too crystallized in traditional concepts and notions of life. The receiving brain-mind can only pick up thoughts of certain frequencies and re-transmit them. This fact is unconsciously or even consciously misused for commercial and political ends.”

“How to change all this? First of all, the process of change should begin with the individual himself, because he or she must realize in which mental situation or state he or she is in. Then only s/he can decide to change his or her way of thinking. He or she can tune in to other frequencies of thought, that is, tune in to the higher aspects of thinking”, more refined qualities of thought.

## A simple technique to neutralize negative thoughts

*“Now, we won't book any success if we try to combat our character-faults.”*

“Why not? This is because **by combat we feed our thoughts**, which are living beings. So they will grow stronger instead of starving to death. Instead of combat, we should forget about the unwanted thoughts, let them die. For this we need *recognition of these thoughts and give them a positive impulse by simply thinking an opposite, positive thought*. By thinking and acting according to this positive thought we outweigh, outbalance, the effects of the negative thought. By persisting in this practice we can **change the quality of thoughts** and also make our thinking faculty function on other frequencies, more altruistic, spiritual, positive, etc. After some practice we will no longer receive these negative thoughts (we may notice or observe them but do not allow them to upset us). I'm addressing myself to reasonably healthy people here. Others may need psychotherapy to effect an integration and positive orientation towards life.”

Note: the above applies to personal prejudices, not to a justified anger towards the many quirks of our current political-financial-economic system.

## The seven aspects of thinking

The wisdom-tradition enumerates seven aspects of thinking, as follows: physical, emotional, vital, desire, intellect, intuition, inspiration.

In my first book (see above), I have described these aspects in some detail. Here, I will summarize some of that material. Quotes are from my book as mentioned above. Note that this information forms part of an **epistemology**: what can we know and how can we know it? Appendix A gives a very brief summary of an **ontology**, a philosophy of being. The ladder of beings is described there, without explanation of their genesis. The reader is referred to the literature mentioned in later chapters, especially the writings of William Quan Judge and Gottfried de Purucker.

The development or unfolding of these aspects needs to be in a harmonious manner, otherwise imbalances in character can and will occur. The

development of a new aspect does not mean that other aspects disappear. It is a matter of transcend and include<sup>4</sup>. In other words, all the aspects are necessary for a well developed human being. The best of the developed aspects are retained and integrated with the new aspects that are being developed. This can be called “the middle way”, recommended by Gautama Buddha.

The **physical aspect** of thinking is concerned with bodily care and necessities. This is obviously necessary to some degree. Too much attention to the body detracts from the other aspects, as will be clear.

The **emotional** aspect of thinking refers to the sense-impressions on the mind, and the reaction one gives to one's perception. Too much of this can degenerate into sentimentalism. It might be a good idea to read some of the writings of followers of the Stoa (Stoicism), like Epictetus and Marcus Aurelius. Nowadays, the ideas of the Stoa gain some traction to help people get some peace of mind. I will get back to Marcus Aurelius further on.

The **vital aspect** of thinking refers to activity of mind in concrete action. For an example of excess expression of vitality, think of managers that want to plan and deal with every minute detail in business. Otherwise, it is a good thing to follow up on one's plans.

The **desire aspect** of thinking is often misunderstood. Desire is a neutral force, like electricity that flows through a wire. It can be used for good and for bad.

In my first book, I wrote:

'Understanding the motive for our actions is of fundamental importance in the process of acquiring self-knowledge. This motive can be selfish or selfless. Rather than talking about 'good' or 'bad', which are relative terms, different in each culture and historical period, we can better use the terms "selfish" or "selfless" as a criterion for judging our own acts and thoughts. We can deceive ourselves, however, by subtle motives. For example,

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<sup>4</sup> See for example “Integral Psychology” by Ken Wilber.

ambitions may be altruistic, or, on the other hand may involve quite a bit of egoism, pride, etc.'

It takes a lot of sincerity to see our motives clearly for what they are. According to the degree of developed discernment or understanding we will recognize these subtle motives.

Are we slaves of our passions or do we control our mind's activities? This important subject is part of the discussion Krishna has with Arjuna in the Bhagavad Gita.

Example of higher form: Lofty aspirations . Example of lower form: Gross passions.'

The **intellectual aspect** of thinking is only one aspect of thinking, and not the highest. Intellect works mostly with isolating problems out of their context. It gives fragmented, partial, knowledge. It has a limited ability to get to the core or essence of things, unless coupled with real understanding. It often leads to fighting against symptoms, solving nothing. It mostly only processes thought, usually without much creativity.

Higher form: use of intellect to work out practical solutions in the context of really understanding what the core of a problem is or what a situation is really about. Note: this requires some intuition already.

Lower form: blindly relying on models in science or wherever, without the necessary understanding of their inherent limits and shortcomings."

The **intuitive aspect** of thinking refers not to pure intellectuality, but to a deep understanding of things, people, situations. One can grasp a situation in a flash of insight and see a solution to the problem at hand.

"We see this with the 'mental eye', so to speak. It can take considerable time after this flash of insight occurs for us to work this out in a systematic fashion by use of one's intellectual aspect."

“Understanding is involved with grasping the relationship between parts and the whole. One sees the relationship between science, spirituality and philosophy. One appreciates the fact that one cannot really separate the individual from the collective, etc. One recognizes the built-in harmony and order in man, nature, and, in the cosmos in general.”

This aspect of thinking can be called the *enlightenment aspect*.

“If one has fully developed this aspect, not only on the thinking level, but above that, one is technically called: a Buddha.”

Example: “using one's understanding of things to help others, to improve conditions of humanity.”

### **The inspirational aspect of thinking.**

“The influence of inspiration can be seen in great works of art. Also, mystics of all ages have witnessed great visions in a state of unity consciousness, an experience of the actual wholeness of all life. Sometimes we ourselves feel connected to all beings (to life in general), absorbed into a feeling of unity, while walking in a forest.”

“In general terms, we can develop (identify ourselves with) this aspect only through developing our understanding or intuitive faculty.”

Examples: bringing new concepts into science (based on genuine intuition), like Max Planck, one of the founders of quantum mechanics; creating masterpieces of art.

“If all seven aspects of thinking are completely developed, we can speak of a truly complete, harmonious, wholesome human being.”

We have transcended our personality to open ourselves for the influx of the spirit within. The motto can be: seek and you will find, or attune to the inner layers of consciousness in yourself and get some understanding.

## Exercises

1. Now that you have studied the seven aspects of thinking, can you name one or two dominating aspects working in or through your mind? How can you tell? How much time do you allow these aspects, and others, to dominate your thinking? Write your answers down.
2. Apply the method for neutralizing a negative thought on a daily basis. Write down your experiences. Does counting to ten before you react give you the necessary time to imagine a positive thought?

## Changing the pattern of thinking

*The thought, action, habit, character connection or cycle*

We have already seen how we can change our thought-patterns. To elucidate this process further we will look at some important issues of character (again based upon a paraphrase and translation of D.J.P. Kok's work, but expanded with notes of my own).

### Stoicism, panpsychism

The emperor-philosopher Marcus Aurelius says in his 'Meditations' that:

"Your life is what your thoughts make of it".

"This truth is based upon the fact that behind each act there stands a corresponding thought and the fact that *a repeated act becomes a habit*. Habits form our character, that is, our pattern of life. A critical investigation of our own thought-life will render an understanding of

these facts. From this follows the conclusion that *changing our habits of thinking will lead to changes in our character!* Of course, we will have to **practice** this idea of changing our habits of thinking."

"The direction of change should be towards impersonal, selfless thoughts. There are great examples in history of men and women who practiced self forgetfulness, worked for the benefit of all, fought against dogmatism, group interests and injustice, created great pieces of art, etc. *These were the real founders of civilizations!* They can be our examples."

Everybody can become a purveyor of culture and help build a society in which every human being has the opportunity to evolve and express the best qualities that are within him or her.

"The only thing you have to do is to use the *creative* powers that are within you. The technique is simple: use the *power* of your *imagination* by *creating an image of how you want to be!* "

You will discover the enormous power of creative imagination (a formative power of the human soul). I'm not talking of mere fantasy here, but about the powers of the higher aspects of thinking on the spiritual-mental plane.

"On the one hand you know what your character is now. On the other hand you know how you want to be (and potentially are, deep inside: the higher Self, which forms a part of your constitution and which already has such a high level of awareness and spiritual development).

You can make your personality transparent to the inner qualities of the Self (see chapter three and appendix A for a discussion of the Self), allowing these energies to flow through your personality. This can be called "attuning to the spiritual worlds", "building a bridge to the inner worlds", "setting up spiritual vibrations". This will greatly influence the world for the better.



“These forces all work through the astral Matrix (higher parts thereof, in the above case), the connecting sphere or spheres for inner and outer planes of being [see further on about the Matrix]. The astral light or field-matrix is a key factor in the explanation of (for example) how a thought impulse leads to a movement of the body, how telepathy and clairvoyance works, etc.”

Note: this Matrix has formative qualities. Rupert Sheldrake has postulated [morphic \(formative\) causation](https://epages.wordpress.com/2012/03/08/the-mystery-of-matter-chapter-2rupert-sheldrakes-formative-causation/) (https://epages.wordpress.com/2012/03/08/the-mystery-of-matter-chapter-2rupert-sheldrakes-formative-causation/), the existence of form-fields. He also did experiments with telepathy between dog owners and their dogs. Very convincing stuff.

“By this process (see above) you will *transform yourself* gradually into a more complete human being. The higher aspects of thinking (see above) will be able to express themselves in and through you.”

The personality is connected with the Self. Our thinking faculty has been kindled by this Self. This, by the way, solves the mystery of the evolution of abstract thinking which has puzzled so many biologists.

“Thinking is from one perspective a kind of 'reflection' of the pure ray of thought, emanating from the higher human ego (see appendix A), onto the turbulent mirror of the brain-mind. You can clear this mirror and reflect this pure ray on a crystal-clear mind. “

“The technique is the following: You will have to *form an image of yourself of how you want to be* and perfect this image. This ideal picture will grow and refine in proportion to the growth of your understanding of life. You will encounter difficulties, no doubt about that, as you will experience relapses in old modes of thinking and acting. This should be a stimulus to *persist in changing* your habits of thinking.”

## Observing the stream of consciousness

“In order to investigate the nature of thoughts as living beings, it is advised to *see oneself more as a witness of thoughts than as a creator of thoughts*. Think of yourself as part of the One Life that is the essence of all. That will make it easier to get into the state of witnessing thoughts.”

“A good exercise to learn to recognize in what 'track' your thoughts naturally flow, is to *observe your flow of thoughts in the moments before you fall asleep*. Just observe as a witness (in this exercise). You can learn to recognize the quality or *character* of these thoughts, and to recognize the several aspects of thinking.

This will be helpful in the process of getting to understand yourself better.

You can also do this exercise on a quiet moment of the day. If you don't like what you see, then you can apply the methods in the next sections for changing your thought-pattern.”

## Pythagorean exercise

“A helpful exercise, sometimes ascribed to Pythagoras, consists of looking back at, evaluating, the events of the day when you go to bed. Ask yourself: "What did I do this day?", "Did I do as I planned to do?", "What did I learn from this day?", "What things can I do better?", "Did I hurt somebody" (If so, "How can I correct that?"), etc. This is very useful for coping with the world's affairs and will help you to profit more from deep sleep since you already 'processed' some stresses and strains from the day. Of course, this exercise should be done with a sincere attitude of mind.”

“Also, you will understand your weaknesses more clearly as your consciousness is raised. This is only to be expected because a clearer light comes literally to shine through your mind. These weaknesses should not be combated but forgotten by dynamically working for the benefit of humanity, so that you gain inner strength and your consciousness becomes more centered in your spiritual core.”

*“One becomes what one thinks. Ponder on the fact that energy describes a circuit and thoughts that are sent out will come back to you after some time. So, be careful in what you send out into the world. A negative projection will get back to you like a boomerang and catch you unexpectedly, if not in this life then surely in another reincarnation. A positive impulse sent out will be reinforced and stimulate others (and yourself too). Ponder about the statement that a force once spent is not lost but continues to exist on subtler planes until it is brought into balance again by another force.”*

*“One is that with what one identifies oneself with. Think about yourself as a man or woman who is capable of understanding the background of life and who is capable of realizing high ideals in practical life. Be a creator of uplifting ideas and you will become a living embodiment of these!”*

### **Controlling the flow of thoughts.**

Changing our pattern of thinking (habits of thinking).

The following three paragraphs are based on some of D.J.P. Kok’s work (my translation and paraphrase).

“The reason for the necessity of getting control over one's thought-life will be clear by now: by controlling the kind of thoughts that enter

into one's mind, one can exert a powerful, positive, harmonious influence on this world and also avoid being carried away by harmful desires.”

“We can use the force of thoughts without any danger if we *concentrate our minds on a high ideal*, that aims at the well-being of humanity in general, e.g. the ideal of human brotherhood (siblinghood/sisterhood/etc.). Think about this ideal in detail and eliminate all elements in your thinking that are in conflict with this, by replacing these with positive building stones (thoughts).”

“These thoughts will touch many minds and *create a driving-force for changing conditions in this world*. Persistent and purposeful thinking is necessary to achieve this. By the practice of selflessness and self-forgetfulness one will also see effective ways to *help others to help themselves*. Many people, but not enough, are doing this kind of thing already for a long time. Do you want to join them?”

“Let me add a couple of practical remarks to the above procedure. To make it more effective, visualize concrete, practical steps to establish parts of this image and DO what you need to do. To give just some examples: did you ever think of helping change the flows of money in this world? Why don't you invest in projects that educate people to make a living for themselves and their families (or put your savings on banks that support projects like these)?”

Which commitment do you want to make?

“What about consumer power: buying products that conform to certain standards of production, labor conditions, environmental conditions, etc.? What can you do for your neighbors, elderly people, homeless people, etc.? Most important of course, is to set a good example for others by living a life of love, compassion, using your talents, keeping the welfare of others in mind. Organizing groups, partaking in groups, spreading information about the reality of the spiritual world, about spirituality in daily life, writing letters to organizations and influential

people (opinion makers); a thousand possibilities exist to do useful spiritual work. Personally I like to participate in LETS systems (Local Exchange Trading Systems). These are systems that work with local currencies and have banned the practice of charging interest. Social contacts are stimulated by participating in such a system and you can gain many new friends."

"One thing is sure: it is *acts* which are important, guided by wisdom and discrimination. Use of imagination is the preparatory work, the evolving of the right mental patterns, the 'preparation of the soil'."

### **Is there a Matrix or storehouse of impressions?**

Some of you may have read "The divine matrix" by Greg Braden. In this book, Braden describes how to use the properties of this matrix to accomplish your deeply felt wishes. My comment on this is, to proceed wisely, have realistic goals in harmony with your character and possibilities.

This matrix is nothing new. It has been known throughout the ages. (Even in science, there are people speculating on a holographic universe, which is a closely related idea.)

One of its names is "astral light". The starry sphere, so to speak. I myself have seen this light too. It is the sphere in which we live, have our emotions and thoughts. It has many regions. The images in our dreams are molded in this light by our mind.

Few people seem to be aware of all this. It is like telling the fish in the ocean that there is an ocean. What?, they say, we don't see the ocean. No, you don't see it, "you are in the midst of it", as a spiritual teacher (Vitvan) once said. Plato's allegory of the cave comes to mind. It is still a very apt allegory for this confused time. If you haven't read it, please do so. It is so to the point.

Did you ever ask yourself where the emotional-mental energy goes when you have a deeply moving experience?

The matrix, or field, records and stores all the impressions from life. It is certainly peculiar to see the recording of events or the etching of it in the fabric of the field, as I once clearly saw. This function is related to karma. One has to deal with karmic impressions in this or another life. More information about that can be found in esoteric literature.

“Mental patterns are not abstractions. They really exist as patterns of subtle matter in the field-matrix, consisting of living beings, vibrating with life and light (In Buddhism the term "skandhas" is sometimes used).

They tend to materialize if only you use your spiritual will.

'Will (energy) follows desire', says William Quan Judge<sup>5</sup> in his comments on the Bhagavad Gita. In other words: if one directs one's attention, desire (in the form of one's spiritual aspirations) to the inner planes then you can receive spiritual energy from within, establishing a new circuit for one's energy to move in!"

“The human psyche will certainly respond to images dynamically held in the mind, no doubt about that. It is a practice that is known to quite a number of people today. It takes some resoluteness of mind and some effort of concentration at first, but will soon become a habit! Real thought-currents are set in motion when you practice imagination (not your fantasy). Your *acts* will amplify the influence of these currents a thousand fold. It will bring a healing influence into this world that so sorely needs it. Love (compassion) is the greatest healing power in the world! A true divine magic for the benefit of all, brought into manifestation by *you* and others. You can make a difference, if you *want!*”

I'd like to give two references here:

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<sup>5</sup> W.Q. Judge: a former leader of the theosophical society in the United States of America

1. Roberto Assagioli, "The Act of Will", Wildwood House, London, 1974.

This is a worthwhile book written by the developer of psychosynthesis, Dr. Roberto Assagioli. This includes the concept of skillful will and transpersonal Will.

2. [School of the Natural Order:](#)

Gnosis (Wisdom tradition) in a modern form.

In this context especially see the material on the "Psychic nature of man", and, the "First crossing" which deals with the discontented self, the search for meaning and insight, and the possibility of transforming the content of the psyche.

### **A summary of exercises**

The techniques and practices I describe in this book will provide some help to those who are seeking to get a clearer picture of the situation they find themselves in, and of the global state of affairs at this time in history. It is not a scheme of get-rich-and-happy-quick, of which too many already exist. It is not the little self or ego-personality that is the center around which everything revolves, but the larger world in which it is embedded that should matter. Empathy is the quality that is sorely needed in our world. Besides the following exercises, the reader can find more practices in my article on Vitvan in my archive.

### **Exercise one**

One exercise that can be very helpful in this regard, is to practice *taking multiple perspectives*: learn to see situations from multiple angles or

perspectives. This will broaden one's context sensitivity and enables a better understanding of the ideas and behaviors of other persons. If one can put oneself into the position of another person, who holds an opposite view of yours, then one may learn quite a bit. One can also practice defending such an opposite view by considering arguments that would favor such a view. The point is to acquire nuanced thinking.

## Exercise two

*Conscious thinking: observing the stream of thoughts*

### **A simple technique to neutralize negative thoughts**

*“Now, we won't book any success if we try to combat our character-faults.”*

“Why not? This is because **by combat we feed our thoughts**, which are living beings. So they will grow stronger instead of starving to death. Instead of combat, we should forget about the unwanted thoughts, let them die. For this we need *recognition of these thoughts and give them a positive impulse by simply thinking an opposite, positive thought*. By thinking and acting according to this positive thought we outweigh, outbalance, the effects of the negative thought. By persisting in this practice we can **change the quality of thoughts** and also make our thinking faculty function on other frequencies, more altruistic, spiritual, positive, etc. After some practice we will no longer receive these negative thoughts (we may notice or observe them but do not allow them to upset us). I'm addressing myself to reasonably healthy people here. Others may need psychotherapy to effect an integration and positive orientation towards life.”



Note: the above applies to personal prejudices, not to a justified anger towards the many quirks of our current political-financial-economic system that wrecks many people worldwide.

### Exercise three

“In order to investigate the nature of thoughts as living beings, it is advised to *see oneself more as a witness of thoughts than as a creator of thoughts*. Think of yourself as part of the One Life that is the essence of all. That will make it easier to get into the state of witnessing thoughts.”

“A good exercise to learn to recognize in what 'track' your thoughts naturally flow, is to *observe your flow of thoughts in the moments before you fall asleep*. Just observe as a witness (in this exercise). You can learn to recognize the quality or *character* of these thoughts, and to recognize the several aspects of thinking.

This will be helpful in the process of getting to understand yourself better.

You can also do this exercise on a quiet moment of the day. If you don't like what you see, then you can apply the methods in the next sections for changing your thought-pattern.”

### Exercise four

Now that you have studied the seven aspects of thinking, can you name one or two dominating aspects working in or through your mind? How can you tell? Did you observe the stream of thoughts occurring in your consciousness?

How much time do you allow these aspects, and others, to dominate your thinking? Write your answers down.

## Exercise five

### Changing the pattern of thinking

**"The technique is the following: You will have to *form an image of yourself of how you want to be* and perfect this image. This ideal picture will grow and refine in proportion to the growth of your understanding of life. You will encounter difficulties, no doubt about that, as you will experience relapses in old modes of thinking and acting. This should be a stimulus to *persist in changing* your habits of thinking."**

## Exercise six

### Pythagorean exercise

"A helpful exercise, sometimes ascribed to Pythagoras, consists of looking back at, evaluating, the events of the day when you go to bed. Ask yourself: "What did I do this day?", "Did I do as I planned to do?", "What did I learn from this day?", "What things can I do better?", "Did I hurt somebody" (If so, "How can I correct that?"), etc. This is very useful for coping with the world's affairs and will help you to profit more from deep sleep since you already 'processed' some stresses and strains from the day. Of course, this exercise should be done with a sincere attitude of mind."

## Exercise seven

Changing the pattern of thinking (habits of thinking)

Controlling the flow of thought

“The reason for the necessity of getting control over one's thought-life will be clear by now: by controlling the kind of thoughts that enter into one's mind, one can exert a powerful, positive, harmonious influence on this world and also avoid being carried away by harmful desires.”

“We can use the force of thoughts without any danger if we *concentrate our minds on a high ideal*, that aims at the well-being of humanity in general, e.g. the ideal of human brotherhood (siblinghood/sisterhood/etc.). Think about this ideal in detail and eliminate all elements in your thinking that are in conflict with this, by replacing these with positive building stones (thoughts).”

“These thoughts will touch many minds and *create a driving-force for changing conditions in this world*. Persistent and purposeful thinking is necessary to achieve this. By the practice of selflessness and self-forgetfulness one will also see effective ways to *help others to help themselves*. Many people, but not enough, are doing this kind of thing already for a long time. Do you want to join them?”

It might be helpful to study the chapter six on Roberto Assagioli's psychosynthesis and the act of will in order to get some more clues on how to proceed with this exercise.

## Exercise 8

### Deathbed exercise

Imagine that you are on your deathbed. You have a few days to live. Is there anything you wish you had done while being alive and healthy? Make up with somebody? Practicing a hobby? Donate money to someone? Being involved with social change? Write it down. You can still start doing things you deeply feel are necessary or good.

### Bonus exercise

*Grant freedom to others as to yourself*

This prescript comes from [Vitvan](#)

The idea is that one shouldn't impose one's ideas on another person. That person may very well have other ideas on how to deal with life. As long as that person doesn't infringe on one's natural rights and isn't involved in criminal or mean activities that hurt others, then I see no need to try to force someone to think like oneself. There will be other persons that one can collaborate with. That is not to say that one can't be assertive, of course.

## **Bonus chapter: Working with polarities (Yin-Yang complementarity)**

February, 2024

Martin Euser

### **Introduction**

Every day in our lives each one of us has to deal with polarities. Examples range from the work/leisure polarity (or activity/rest cycle) to polarities within the human psyche such as:

1. Strong-willed – Loyal: Being strong-willed and staying loyal are two opposite qualities that complement each other. Willpower helps us achieve goals, while loyalty connects us to others.
2. Thoughtful – Spontaneous: Thoughtfulness and spontaneity form a polarity. Thoughtfulness helps us make informed decisions, while spontaneity allows us to be flexible and adventurous.
3. Decisive – Patient: Decisiveness and patience are opposites that complement each other. Decisiveness allows us to take action, while patience helps us to persevere and wait for the right timing.
4. Caring – Letting Go: Caring and letting go form a polarity. Caring connects us to others and helps us be empathetic, while letting go allows us to let things go and not hold on to too much.

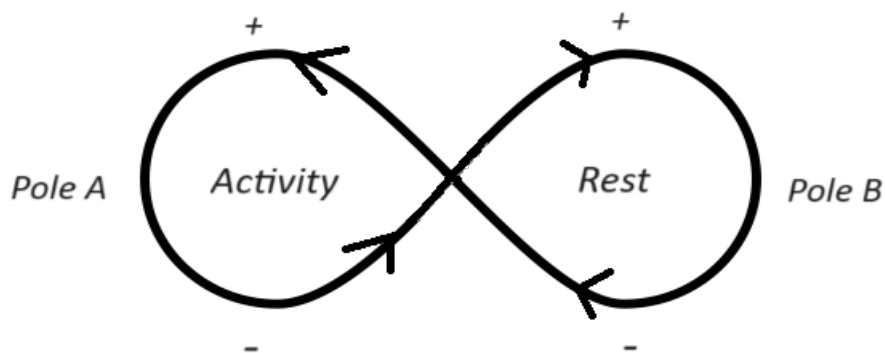
(The above list is according to Bing)

5. Responsibility and freedom form another example of a polarity. This is a complex topic that would require a longer treatment.

Here, I will deal with the question of how an individual can learn to work with polarities. Society as a whole needs a lot of education on this matter!

### Definition of a polarity

So, what is a polarity? In the perspective of Yin-Yang complementarity within the human psyche, it boils down to there being two poles, each associated with specific state(s), qualities, energies, that are in some way complementary to each other. In my research on polarities, I stumbled upon a [nice essay](#) in which one can find an illuminating diagram: the lemniscate of polarities. (See figure in said document, titled: Unpacking the activity and rest polarity). Simplified, it looks like this:



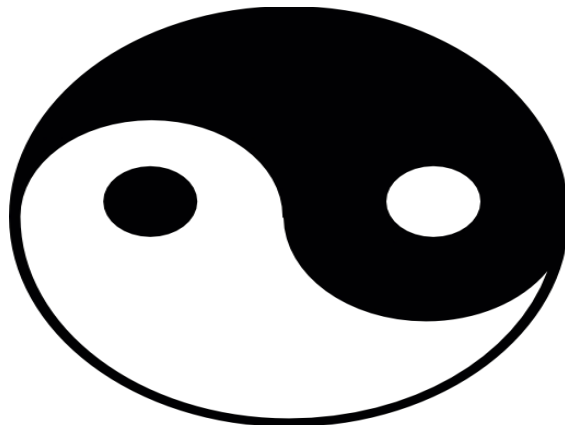
Polarity: the balance point is where the lines cross.

Pole A is associated with activity, pole B with rest.

There is a flow going on in a cycle of activity and rest. After so many hours of work, the necessity of rest manifests in the experience of fatigue.

It will be clear that one cannot be active in a non-stop fashion. The condition of the human body and nervous system simply won't allow it or one will collapse. Burnout issues are common in our world, because people don't pay enough attention to how they feel. As someone said: always keep an eye on the inner side. Pay attention to how you feel (body and psyche/mental) and calibrate accordingly. Take a break.

The above lemniscate looks to me to be an alternative representation of the famous Yin-Yang symbol (which I flattened a bit for comparison purposes):



The Tao (Yin-Yang) symbol above implies that each pole carries within itself the seed of the other pole in the sense of the potential of a balancing process

that can, and will, take place.

The beauty of the lemniscate is that it shows the connection between two poles or attractors, each having its own positive and negative aspect.

The cyclic flow aspect becomes visible in the lemniscate. From the minus pole (or state) of pole A there will be a flow to the plus pole (or state) of pole B. And vice versa. The balancing takes place in the flow from pole to pole, between the poles. This is also visible in the Tao symbol above, where one can go around the circle, but also within the circle. Lots to ponder about.

## **How to deal with polarities**

### *Setting priorities*

When one feels overwhelmed by too many demands, activities, etc , one has to learn to set *priorities*. Which activities are really important and essential in your situation? Decide upon that and learn to set boundaries in your relations with others, work and your own expectations about life.

For example, work can be experienced as stimulating, but an excess of work as fatiguing or dull. The opposite pole kicks in: it's time for a rest.

Too much sleep makes one dull . So, the lesson is clear: keep a balance between rest and activity. This is something that only experience can teach us. Introverted people will need more time alone than extraverted people.

### *Keeping a journal of activities/intentions/successes and failures*

Some people have good results with keeping a diary of what happened the previous day. They review:



- their activities
- their intentions
- successes and failures

One can ask: did I do what I intended or planned to do?

How did things work out? Were there any setbacks? What did I learn from this and how can I improve/change my approach to (work, relations, etc.)? Do I have to correct some misunderstandings? Can you move to the other pole of the polarity, that is: can you detect a polarity and work with the poles?

This is reminiscent of the Pythagorean exercise<sup>6</sup> of the review of the day, usually done at night before sleep. This is also tightly connected with the idea of the “observing ego”. Take a step back and view your actions and situations with an impersonal eye. It's about attitude and self-knowledge. How do you react to others? Can you learn to take multiple perspectives, put yourself into the shoes of others and feel some empathy for them? Can you get out of your “bubble”? The above combines three exercises in one big exercise.

More about that can be found in my booklet “Personal transformation - [Navigating the Ocean of Consciousness](#)”, included in this book as a summary of the first two chapters. More advice in my chat with Bing can be found below.

### **Some other examples of polarities**

It may be useful to be aware of the existence of other polarities in the human psyche. A chat with Bing AI yields the following list, advice and practical

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<sup>6</sup> See the exercises at the end of chapter two of this book

steps (emphasis mine):

1. Optimism – Pessimism: Optimism is the belief in positive outcomes, while pessimism tends toward negative expectations. Both are necessary to remain realistic and be resilient.
2. Introvert – Extrovert: Introverts draw energy from their inner world and need time alone. Extroverts thrive in social situations and get energy from interacting with others.
3. Emotional – Rational: Emotional people are sensitive and empathetic, while rational people think logically and analytically. A balance between the two helps with informed decision-making.
4. Conformity – Individuality: Conformity refers to adapting to social norms, while individuality means being unique and following your own path. Both are important for a healthy society.
5. Trust – Distrust: Trust in others is essential for relationships and cooperation. At the same time, a healthy dose of distrust is needed not to be naive.
6. Patience – Impatience: Patience allows us to wait and persevere, while impatience drives us to action. A balance between the two helps in effective planning.
7. Self-Care – Caring for Others: Self-care is essential for well-being, but caring for others connects us to community. A balance between the two is crucial.

Our psyche thrives on this dynamic balance between opposing forces. Recognizing and cultivating these polarities can help us be more resilient and whole.

Keeping these polarities in balance in the human psyche is a valuable quest for harmony and well-being. Here are some *practical steps* you can take to promote this balance:

1. Awareness and self-reflection: Start by becoming aware of the polarities that play in your life. Which traits or tendencies are more strongly devel-

oped? Which ones could use a little more attention? Self-reflection helps you gain insight into your own behavior and thinking patterns.

2. **Acceptance:** Recognize that both extremes are valuable and that they complement each other. There is no need to label either one as 'good' or 'bad'. Accept that you can be both introverted and extroverted, both emotional and rational, and that this is normal.

3. Look for **synergy:** Instead of thinking in terms of 'either-or', look for ways in which these polarities can reinforce each other. For example, how can you combine your willpower (strong-willed) with empathy (loyal) to be more effective in relationships?

#### 4. **Practical exercises:**

**Balance exercises:** Imagine yourself walking an imaginary tightrope between two extremes. What does it feel like to balance in the middle?

**Journaling:** Write down daily how you have experienced different polarities. What did you learn? What else can you do?

**Visualization:** Close your eyes and imagine that you unite both sides of a polarity within yourself. Feel the harmony and balance.

5. **Flexibility and Adaptability:** Be willing to switch between polarities based on the situation. Sometimes decisiveness is needed, sometimes patience. Flexibility helps you stay resilient.

6. **Self-care:** Take care of yourself, both physically and emotionally. If you become out of balance, take time to recover and regain balance.

Remember that balance is not a static state, but a dynamic process. It's about learning, growing and evolving while dancing the dance of polarities.

And more Bing AI about things to consider:

**Self-awareness and introspection:** Actively thinking about our traits and behaviors allows us to make conscious choices. We can purposefully work to strengthen certain polarities.

Therapy and self-development: Therapy, coaching and self-help books can help us balance our polarities. We learn coping mechanisms and techniques to deal with stress.

Personal Goals: When we focus on specific goals, such as health, career, or relationships, we can adjust our polarities to achieve those goals.

In short, change is inherent to human existence. It is important to be open to growth and flexible in our responses to life.

(end of Bing AI)

### **Concluding remarks**

Polarities can be found everywhere in nature. From the life-death cycle, waking-sleeping, day and night, predator-prey relations, to polarities in businesses and societies.

In this article I have constrained myself to deal with some polarities that have to do with the mental states and character properties of the individual person. The identification or recognition of a polarity, its poles and the swinging between these poles by the effect of forces at work through the human mind is of vital importance for each one of us.

Let's end with a quote why it is so vital that we learn to recognize polarities and learn to adequately deal with them:

“It is important to keep these polarities in balance to prevent tension, stress and annoying behavior. A conscious use of these polarities can help us live a balanced and fulfilling life.”<sup>7</sup>

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<sup>7</sup> Reversely translated from a [Dutch website](#)

## Bibliography and description

1. More information about the qualities working in the human psyche can be found in appendix B of this book.
2. A thorough description of the process of dying and death can be found in chapter five of this book.
3. The working of the spirit-psyche polarity is discussed briefly in my [article on Vitvan](#) and his work on "[The Christos](#)" and also in my article on Roberto Assagioli's "Act of will" (psychosynthesis), which forms chapter six of this book. In chapter seven, I deal with seven axioms pertaining to natural order principles. The axiom of polarity is dealt with in the section on the sixth axiom or principle. The working of the combined principles of holarchy, polarity and cycles obviously at work here is worthy of deep study.
4. [Polarity Thinking: How might we create change for complex issues? - A Good Space](#) Informative article that includes some helpful diagrams, such as the one titled "Unpacking the activity and rest polarity" and "Polarities Can Exist at Different Levels of the System"

## Chapter Three

### The Self: your true parent

Before I tell you about the Self, some information about evolution is appropriate here. According to the esoteric tradition, there are three lines of evolution: physical, mental and spiritual. It is interesting to know that the word 'evolution' has the meaning of 'flowing out of', an unfolding of substance and quality. So, physical evolution is about the development of suitable vehicles for manifestation; mental evolution is about the development of the mind, the mental faculties and the brain; spiritual evolution is about the development of spiritual faculties such as direct knowledge of something and opening up for inspiration.

Scientists have limited themselves to study of physical form and of a limited range of cognitive functions. Most of what is essential to the human being has been ignored as being "subjective" stuff that can't be measured or is just some function of the brain. That is extreme reductionism<sup>8</sup>, which is one factor that has led to the deplorable state humanity currently finds itself in.

Some psychologists have gone further, like Abraham Maslov who later in his work has added self-transcendence to his hierarchy of values and Roberto Assagioli with his formulation of psychosynthesis and act of will. I have included a piece on the latter in a separate chapter.

### The luminous Self

What is the Self? How does it look? What is its form? Many questions can be asked about this mysterious being, that is on the one hand the parent of each of us, and seems so distant from us.

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<sup>8</sup> For a solid criticism of reductionism see the book "Irreducible Mind" by Edward F. Kelly, Emily Williams Kelly & others. Rowman & Littlefield publishers, 2007 and later editions.

The ancient teachings reveal some bit of the secrecy surrounding the Self. To begin with, each human being is the projection or outflow of energies from his or her own higher Self. These Selves are interconnected on their own planes of existence. The Self has no gender per se, although some might say that It manifested itself to their psychic eye as a man or woman or child.

Many testimonies exist as to encounters with the Self, especially with a bright inner Light that brings joy, peace and clarity of mind. Many people have at least once in their life some uplifting experience concerning the spiritual. The psychiatrist Richard Bucke has devoted a whole volume to that, discussing Cosmic Consciousness. See below.

In appendix A, I discuss the human being and its constitution further. The model you will find there may contribute a great deal to your understanding of the connection of all life, embedded as it all is in one ocean of life, energy, consciousness and substance.

More details about the process of manifestation of the Self in the form of personality can be found in appendix A.

These are almost forgotten teachings of the past. Yet, many people state that they have had at least once in their life some experience of the spirit working in their mind.

Is the Self distant from the personality?

Yes and no. One has to realize that the Self operates in different spheres than the personality. Yet, one can contact the Self when brooding on matters of importance, like vital decisions. When people have serious doubts about some decisions they have to make, and direct their mind towards the spirit within, a certain resonance with the Self may or will result, which will transmit the answer: no. When in serious doubt, don't do it.

Keep in mind that the human being is a stream of consciousness. A human can *shift* his or her consciousness to more spiritual levels as indicated in chapter two.

Obviously, the Self is deeply involved with the personality of which it is the causal factor. Yet, a person has to learn to develop its own spiritual

capabilities. That simply is spiritual evolution which will result in a transformation of the lower self. The development of virtues is paramount in this regard. Courage, concentration, compassion, integrity and so on. Wholeness of life. A well integrated personality capable of transcending its own small self-interests.

### **Testimonies of encounters with the Self**

The Greek philosopher Socrates testified of the influence of his higher Self on him, which he named his *Daimon*, a semi-divine being. This is not to be confused with the word demon, which indicates just the opposite.

Another philosopher, Plotine, also refers to his encounters with his Self, as Richard Bucke mentions in his book on "Cosmic Consciousness". The latter has described many persons that have had an experience of the inner Light. He describes the character of those that have had such a vision of this Light.

These were always people of high morality. *Virtues matter* in this case. Many names can be stated here: Gautama Buddha, Shankaracharya, Socrates, Plato, Plotine, Jesus Christ, St. Paul, Mohamed, St. John of the Cross, Jacob Boehme, Blake, Edward Carpenter, Walt Whitman, to name a few.

The list is long and contains only some of the well-known people of their age. I could mention some others, but this list suffices for the purpose here.

Unless one has a certain level of spiritual development, there is little chance of having such profound visions. Yet, flashes of intuition, or rather hunches, occur in the lives of many people. It all is a matter of degree.

The conclusion of this chapter is this: it is possible to direct one's mind to the energy world of the spirit and strengthen the bond with it. In chapter two, I have indicated **how** this can be done. A simple technique goes a whole way. Yet, perseverance is needed and the development of clear goals and a sense



of purpose. In this connection, in the next chapter the interaction of self and society is further elaborated.

### **Some universal principles of concern to humans**

Many people seem to doubt the value of developing virtues, thinking that we live in an unfair world. Granted that the financial and economic system we live in is terribly flawed, these people are yet misguided as to the need for developing some measure of virtue in themselves. The reason for this will become clear in the next sections.

#### *Ethical principles: grounded in the fabric of nature*

In chapter two, I briefly mentioned the Matrix as a field on which impressions are etched or recorded. This Matrix is well-known in esoteric circles. It goes by the name: Astral Light. It has many functions, but here I am concerned with its recording properties. Since our intentions and especially actions leave an imprint on the substance of this field, one at once can begin to understand the injunctions of religions and spiritual philosophies:

**A.** The golden rule: do not unto others as you do not want to be done unto you.

Often it is stated as: do until others as to yourself.

Since we often don't know what is good for ourselves, let alone for others, the negative formulation above has preference in my opinion.

**B.** As you sow, so you shall you reap

This is a very familiar saying from the New Testament.

The connection of **B** to **A** is immediately clear. In Hindu religion, one can find the idea of *karma*. Now, according to the esoteric tradition, karma does **not** simply mean fate. Instead it refers to action and the consequences of action.

Materialistic people will object that they often don't see justice done to criminals. This is a correct observation. The idea of karma, however, has to be coupled with the idea of *reincarnation*.

Now, I want you to understand that the personality does **not** reincarnate. What happens after death is that the lessons learned in life and the best features of the self are stored in the Self, like a page written in a notebook. There comes a time that the Self will project and develop a new personality to be born on earth.

This personality will be confronted with the consequences of past actions, for so far that didn't happen already in the previous manifestation of Self. Nobody can escape karmic justice. Nobody. What one *can* do in this life is develop positive tendencies and character traits and perform acts to equilibrate some of the wrongs of the past. It is a dynamic, evolutionary process!

Humans will evolve over long periods of time into beings with more wisdom and powers of mind and spirit. That is, if the human chooses so. Here we see why we must develop a clear vision on life. Virtues matter. Think this through, logically and philosophically.

Note: (write down) what I now understand about justice, cause and effect is this:

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### **Learn to become who you really are**

At birth, a baby already has his or her own character pattern. Every mother recognizes that fact. She knows how to recognize very quickly who is who,

in the case of an identical twin. In the course of, say, twenty years, the expression of this character pattern usually is constricted according to conventions and morals of the time and place the child finds itself in. Many young adults have difficulties in their development. This has been sketched in chapter two. They become frustrated in their development. Society is to blame for a large part in this regard. One factor is the grip that the neoliberal financial-political-economic system has on this world.

Yet, we can make some choices to live according to our higher values. We don't have to consume so many things all day long. We can ponder about a life with less goods and more time for self-development. We can engage in volunteer work and so on. We can listen to our bodies and intuition and develop a more natural or harmonious lifestyle, in accordance with how we feel inside.

In addition, the esoteric tradition states that the Self has developed more qualities than the human being of which it is the originator. It teaches *progressive evolution*: the idea that all life strives to develop, unfold, deeper qualities from within without. More information can be found in chapter seven and appendix A.

### **Unity of all life**

The most profound teachings of the perennial wisdom-tradition pertain to the unity consciousness that pervades all life. There is one Field from which all beings originate. We are like droplets in an ocean of life. To us, limited beings, It will be incomprehensible in all its vastness. Yet, we may sometimes experience a little of this Sat-Chit-Ananda (Being, Cosmic Mind, Bliss) in short bursts of experiential awareness.

Diversity in Unity seems to be the way the Field operates. Blessed is the human being that can penetrate deeply into this field.

## **Chapter four: Self, society, ecosystem**

The esoteric tradition doesn't give prescriptions on how to organize a society. Mentalities differ among nations and across time, so, the form of societies will differ. Yet, some general principles are given, from which one can deduce guidelines on how to proceed. (This chapter will contain some of my personal views, although I have tried to look at things from many perspectives in order to get to a balanced view.)

I will discuss some of these succinctly while dealing with the topics here under. This is a bit encyclopedic, but perhaps useful as a starter. Also, an orientation on the material here presented may very well test and contribute to your understanding of our current predicament.

### **The money system**

From the most basic considerations about compound interest and exponential growth, it can be deduced that infinite growth on a finite planet is impossible. The gap between the rich and poor is getting larger. Bad idea. The rich use much more resources than the poor. Bad idea too. Thomas Piketty has written a bestseller about it. The whole of the financial-economic system should be redesigned so as to minimize the burden on the ecological system.

Mike Maloney deals with the workings of our money system in his much acclaimed free video series about money and the Federal reserve system. Especially, video number five deals with how money is created in our society.

### **Ecological considerations**

Agricultural soils are being depleted at an alarming rate. This cannot go on. Restoration of the soil is a necessity. Permaculture, food forests, soil regeneration and related methods come to mind. These have been employed

with success already in some parts of the world. Typically small scale operations instead of large agrobusiness.

Climate change could mess up with these results, however.

Lastly, [ecophilosophy](#) deserves much more attention, as it puts humans firmly back on earth as participants in a natural world. We are part and parcel of it, whether we like it or not, and with the destruction of our habitat we destroy ourselves.

### **Peak prosperity course (free on [peakprosperity.com](http://peakprosperity.com))**

The world currently uses billions of gallons of oil today. When the easy to extract oil has gone, it seems difficult to replace it with something else.

When one studies the concept of energy density, it looks that a green new deal will fall short of its promise. Richard Heinberg is famous for his analysis of the energy situation in this world. The lack of sufficient rare earth minerals and the sheer amount of energy needed to mine these come to mind. "The long descent", a book by John Michael Greer may prove illuminating to many in this respect.

William Catton has written about "Overshoot" which is clearly the predicament humanity finds itself in now.

Joseph Tainter has written on the collapse of complex societies. All of this is very recognizable information.

Lastly, Nate Hagens has a channel on Youtube, where he interviews many experts, like Art Berman, on these topics.

### **Degrowth/postgrowth & economics**

Ireland's prime Minister has called for a steady state economy. This looks like a good idea to me. The equilibrium may well be at a lower level of prosperity, in terms of wealth, than currently is the case in the Western world.

An increasing number of scholars are pleading for degrowth or postgrowth, nowadays. Supply chains are breaking down anyway worldwide.

It may well be that a simpler life also is a happier life with less stress.

All our systems will have to be redesigned. Manufacturers must deliver durable goods, like clothes and other goods that have a long life-cycle. Eternal growth on a finite planet is not possible. See William Catton's book on Overshoot. A more regional based production seems indicated as well as *design according to natural principles*. Reed field water purification is one such an example. Saltwater battery (Delft) for storage of electricity may be another.

Some relevant economists:

[Michael Hudson](#) (see Shepherd-Walwyn channel on Youtube) [Jeffrey Sachs](#)

[Richard Wolff](#) (Democracy at work Youtube channel)

In my own country, The Netherlands, there are some prominent figures involved with the transition to a resilient society:

Jan Rotmans (transition professor)

Bob de Wit ([society 4.0](#))

Wouter van Dieren (involved with club of Rome)

## **Energy**

It seems that fossil fuels, especially oil, is becoming harder to get. Nate Hagens has a very good Youtube channel "The great simplification". Humanity may find itself short of cheap fossil fuels within 5-10 years and is not prepared for that scenario. It is doubtful whether the so-called green technologies will be able to provide for the currently massive use of energy worldwide. We'll see soon enough. Richard Heinberg lays it all out in his book: "Power".

## **Artificial intelligence**

Humans have become very dependent on technology.

We have become slaves from our own scientific technology.

The line is certainly crossed when we let algorithms take moral decisions.

Yuval Noah Harari sketches some dangers that face us in the near future.

He seems to be a believer in dataism.

It remains to be seen how intelligent and understanding AI will become. My guess is that for a long time AI will not reach a high level of insight into human problems and ethical questions. It may split humanity in factions.

Homo Sapiens has become clever, but certainly not wise.

## **Biotechnology & Big Pharma**

This is another hot topic. Will Humans become cyborgs in the future? How far will genetic manipulation go in the future? There are many pitfalls here. One can point to the increasing dependency of humans on complicated forms of technology. Have we become slaves of our own technology?

Big Pharma has a bad name. Not only can the results of many studies on pharmaceuticals not be replicated, there have been many court cases on the issue of opioids (Fentanyl, Oxycodin, etc.). Bill Gates is persona non grata in India. Something to do with vaccines. There are now studies in preprint that show that mRNA vaccines are not very effective at all. Did I mention the many side-effects of these vaccines? More and more of this will get to the surface and into the open.

On Youtube, there's now a conversation between Brett Weinstein and Doctor Aseem Malhotra about these things on the Darkhorse Podcast. Also see Dr. John Campbell on Youtube.

Also, watch the alternative media for information. Develop a critical mindset. The great networks only have an interest in presenting a narrative that suits their advertisers (usually big corporations) and governments.

## **Climate change**

Perhaps the number one threat in the short term is climate change and habitat destruction.

Ever more scientists warn us of serious disruptions in the near future. Paul Beckwith has a large number of videos on this topic. See Youtube. Let's hope that the Arctic ice doesn't melt very soon. You don't want to see too many self-reinforcing feedback loops messing up the climate. It seems, however, that humanity is in for a rude awakening the next ten years or so.

## **Geopolitics**

The world is now moving from a unipolar world to a multipolar world. The war in the Ukraine is a part of that process. Some of the causes for this war are elucidated by John Mearsheimer. There can be found many lectures by John on Youtube. Also keep in mind the Wolfowitz and Monroe doctrines and draw your own conclusions. Jeffrey Sachs also has commented on the history and background of this situation. The Duran (Locals and Youtube) gives daily updates on what's happening in Ukraine and Gaza and put the whole situation in context. An excellent exercise for everyone in taking multiple *perspectives!* Judge Napolitana on Youtube has many informing interviews as well. Chris Hedges, a journalist and reverend tells insightful stories about the actions of his country during the last fifty years or so.

## **Social systems**

Charles Taylor is a well-known social philosopher who deals with many questions pertaining to society. Another writer is Charles Hugh Smith. See kindle books at amazon.com for his writings.



## **Philosophy: panpsychism**

Michael Dowd, eco-theologian, has had many [interviews](#) concerning ecological considerations. See Youtube - [thegreatstory](#) . Panpsychism as a philosophy is clearly gaining ground in this world. In case you wonder, the philosophy I describe in this book can be classified as panentheism. The divine is immanent, present, in creation, but also transcendent to it.

## **Psychological counseling and online groups**

For those who are in despair about the climate situation and related possible collapse of society, Jem Bendell and his forum may offer some consolation.

### Chapter five: What Happens To Us After Death?

*Martin Euser, 1995, 2021*

*Summary: August, 2022*

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#### **Section 1.**

#### **Introduction**

The subject of this article is the discussion of death and the process of dying. Invaluable information will be given about life and death, from Theosophical sources, and a way will be indicated how to verify the given information.

The connecting thread throughout this article will be the concept of man as a stream of life-consciousness, issuing forth from the spiritual realms of life. For an extensive discussion about this concept I kindly refer the reader to my book "Resonance with the Self" which gives a model of the stream of consciousness and the composite constitution of a human being. This book is available at [archive.org](http://archive.org).

Appendix A of my audiobook also discussess this composite constitution.

## Section 2.

### **Traditional views of death don't encourage us to think about it**

In Western culture death is largely a taboo subject. Most of us don't like to think about the fact that one day we will die. Many people hold to the point of view that we live only once, and that after death there is either an eternal 'heaven' or 'hell' or there is 'nothing' at all.

Both these points of view are something of 'an easy solution'. If we have some fixed prospect then there is no need anymore to think about it..

Philosophically spoken, the concept of 'heaven' and 'hell' as **static** states is a bit childish. Nature herself shows that everything is in a constant change of flux, motion, change. Change is the essence of life.

Plato provides some interesting food for thought in his 'Phaedo'. Socrates argues in that dialogue that everywhere in nature we can observe the play of opposites: day and night, sleeping and waking, life and death, etc. Regarding the pairs of opposites he notes that everything has the possibility to pass into its opposite state. Every pair of opposites has transitional forms, for example, good and bad have as transitions: getting better and getting worse. Night comes forth out of day via twilight, and day comes forth out of night via dawn. Sleep comes forth out of being awake and being awake out of sleep. With each of these pairs of opposites one can find transitional states or forms.

Moreover, one can understand that these opposites and transitional forms are always **a state of something** and that the appearance of this something is only a transition from one state to another.

If this applies to all pairs of opposites then the question arises whether life and death are also such a pair of opposites. If so, then it would be logical that there are transitional states for life and death too. Death is certainly opposite to manifest life, so let's start searching for transitional states. One gets into life by birth. One gets into the state of death by dying. One can only die because one lives now. Analogously, one can only come into life because one has been dead before.

Conclusion: life and death come forth out of each other and pass into each other via transitional states. A very plausible reasoning indeed! One has only to observe the processes of nature to see endless cycles going on and on. The key question is what is it exactly that is going through these changing states?

Answer: it is *consciousness*. Man is consciousness, and specifically gifted with the power of reflection, thinking. The personality

(*persona* means "mask") is a temporary vehicle built by the inner core of the human being, the Self, in order to express itself on the outer planes of life. The higher aspects of thinking can be brought

into expression on this outer planes too, thereby providing the means of verifying the truth of reincarnation (see section 7).

### Section 3.

#### **Why knowledge of the processes of death is useful**

The conclusion of the foregoing section is that any real knowledge of the processes of death is lacking in this world. In fact, we don't understand the meaning of life itself!

Yet, we can find certain clues in some religions as to what happens when we die (see section 6). Since the old Wisdom-tradition was reformulated in Theosophy by H.P. Blavatsky, we are given a lot of valuable knowledge about death and the processes involved. Now, having said that this information is available to this world, this **doesn't** imply blind belief! Rather, Theosophy encourages everybody to investigate the processes of nature and the structure of the universe him/herself. How this can be done is briefly outlined in section 7.

Besides satisfying our curiosity, knowledge of the processes of death is useful because this type of knowledge puts life in a broader context. Life and death are, contrary to how we ordinarily see them, two phases of an ever recurring *type of cycle* in nature: the cycle of manifestation of consciousness on the outer planes of life, followed by the withdrawal of consciousness from the outer into the inner planes of life and vice versa.

This cycle can be described in a general form as: birth, outer life, death, inner life, reincarnation.

Now, if we proceed from the viewpoint of reincarnation, then naturally the question rises what/how/who will we be

in our next life. In what circumstances will we be born? These may seem interesting questions – indeed they are to a certain extent – but the most important question is: what will be our **character** in our next life? Why is this such an important issue? Because our character is a decisive factor, not only regarding which family we will feel attracted to, but also how our entire look upon life will be and how we will live our lives. I tried to explain questions of character and how to refine it, by developing one's higher faculties, in chapter two.

The point is, that we ourselves decide *now* what our character will be in our next life! By necessity, our character in its main aspects in our next life cannot differ very much from our character we have build during this lifetime. So we have to work *now* at ourselves, get some feeling for what we really are, deep inside and bring some spiritual light in our character and express it in our life. No one else will do that for us. You can't buy a wholesome character. The only way to develop it is through selfless service and trying to understand the deep meaning of life and death. One of the 'tricks' is starting to live in the *now*, to just be yourself, dynamically doing what we feel and understand is necessary to do and go on. Don't expect too many fruits of your labor. Your mind will get trapped in expectations (a form of attachment!). If you get a feeling for this, your life will gradually change into a more holistic one. You will feel more connected to the whole, the spiritual world, and to mankind as a whole.. Your appreciation of nature and her wondrous works might raise considerably.

So, knowledge of the processes of death is really knowledge about the processes of Life and is important for our everyday life.

As your understanding of the inner states of life and consciousness, and how these connect to daily life, expands, verification of the information that is provided here, and in my other articles, becomes possible. Also see section 7.

#### **Section 4.**

##### **Man: a stream of consciousness; the composite constitution of man.**

In my last book, "Resonance with the Self", one can find a diagram that portrays the composite constitution of the human being. This has been designed by professor G. de Purucker, in order to clarify the connection of the human being with the cosmos. This section in that book is omitted here in order to streamline the current text. The many technical terms employed there require a deeper study of De Purucker's work. See the bibliography at the end of this chapter.

#### **Section 5.**

##### **Death is a gradual process**

What happens near the end of our life?

To answer this question we should first of all recognize the fact that we feel a certain attraction to outer life. We want to play our role on the stage of this world. The stream of consciousness manifests itself because there is a certain characteristic within this stream that is attracted to the outer planes of life. If we are honest with ourselves then we can easily be aware of this fact. In the course of life this attraction gets a bit less strong. We have witnessed many events and see a repetition of the same old patterns over and over again, wherever we look. The attraction to the inner planes or states in the stream of consciousness gets stronger for us. Bit by bit we lose the interest in outer life. We start having periods of absentmindedness.

The stream of consciousness flashes up and down, so to speak, between the outer and inner planes or states of consciousness. The 'turning point' has been reached for our personal soul.

This period of the lessening of our attraction to outer life usually takes months to perhaps even years, varying with each individual of course.

When the body, the outer vehicle, wears, it will break down in the end. The stream is interrupted. Compare an ordinary light bulb. A similar process is going on there when the wire breaks (a crude analogy).

The body is going to disintegrate. This leads us to the consideration of after-death states.

## Section 6.

### **After-death states according to Theosophy**

The following info about the process of dying will be a bit sketchy. A mere outline will be given here. I refer the interested reader to the esoteric instructions of Dr. Gottfried the Purucker (lit. #3a) where one can find more details about it.

The last couple of hours before brain-death occurs are spend on the so-called 'panoramic vision'. This is a process that involves the review of the life that is about to end. This review is like an extremely accelerated movie of all the events of life, seen in the light of the *causes* behind these events. The dying person experiences how others have experienced his or her actions,

words, etc. The state of consciousness of the dying is under the influence of the higher Self and is thus able to see and understand the causes behind said events. Besides personal karma, there are other causes as well: familial, tribal, national and global causes.

One could call this panoramic vision a teaching or instruction for the dying human.

After physical death of a person there's the following situation:

1. There is the physical body which is decomposing. The energy field or that part of the aura that is connected with the body is decomposing as well.

2. The personal consciousness remains temporarily located in a configuration that can be called a "desire body". In general, the human personality is characterized by desire-thinking. This comprises forces or energies that cannot be lost. Conservation of energy applies to these energies as well. Transformation or utilization of force into other directions is possible, and is dealt with in chapter two of this book.

After physical death, the force of desire binds human consciousness to said configuration. This will terminate when the deceased has liberated himself or herself from earthly desires that still bind him or her to this world.

Now, where is this configuration to be found? Obviously not in the material world. It is in a place that the Roman Catholics call purgatory. The Greeks called it Hades; the ancient Egyptians called it Amenti (see [Egyptian book of the Dead](https://en.wikipedia.org/wiki/Book_of_the_Dead) - [https://en.wikipedia.org/wiki/Book\\_of\\_the\\_Dead](https://en.wikipedia.org/wiki/Book_of_the_Dead)), the Tibetans call this the Bardo.

The human being determines the duration of this state by the way he or she lives his or her life now! If one leads a spiritual life, serving one's community, then one will have a short stay



in the Bardo. This can vary, say, from a couple of days to a couple of weeks.

If one lives otherwise, paying a lot of attention to personal status, filled with selfish ambitions, and paying little attention to the needs of others, then one will have a much longer stay in the Bardo.

When the deceased has liberated himself or herself from the lower desires, then the *second death* occurs. This implies the absorption of the higher aspirations (higher desires) and noble qualities into the field of the higher Self (or spiritual part of our being). Remember that the higher Self is the spiritual parent of the personality.

This marks the end of the Bardo state for the deceased.

The spiritual and intellectual qualities and noble aspirations are precisely what remains of the deceased. Sometimes, these qualities and energies are called “the spiritual aroma” and that is what enters a new state of consciousness.

This is an exalted dreamy state of spiritual fulfillment [1] of all the ideals the person has cherished during lifetime. This can also be seen as a kind of reward for undeserved suffering on earth for this person. These sufferings stems to a large degree from the consequence of **collective** deeds and thoughts of the human race. From the point of view of the personality, these miseries are not deserved. Yet, being part of humanity, one cannot escape all the stupidities and violence in this world. Of course this includes one's own follies as well.

What has remained of the personality is now dream-sleeping in the bosom of the spirit or higher Self. This sleep can continue for centuries. In its next earthly life the reincarnated person will commence with an improved character.

All the ancient peoples of the world believed in the reality of [reincarnation](#) and a majority in this world still does.

Buddhists, Hindus, Druids, Celts, Britons, Gallics, Platonists, Pythagoreans, many gnostic Christians, are only some of the people that hold to this doctrine.

Add to this the Inca and Maya civilizations, the old Egyptians, the Roman

poets Vergil, Lucretius, Horatio, the Stoics, and the list is still not completed! Also the Jewish Sohar, the famous Kabbalistic book, contains references to reincarnation.

The Christian Bible contains some implicit references to this doctrine. See the gospel of John(9). The famous church father Origenes was very familiar with this doctrine. Eusebius was one of the church fathers who helped to eliminate the doctrine of reincarnation from the Christian faith (which was more a sort of collection of sects). Needless to say that Nature doesn't go along with this decision.

*Reincarnation is the 'lost thread' in our society.*

Understanding this key to life, together with that of Karma, would change fundamentally the way we live. It would bring some order in this chaotic world, if properly understood.

One question about reincarnation, namely: 'why don't we remember our past lives?' can be shortly answered here.

The point is that we get a new brain in our new life. This new brain doesn't hold the memories of the past lives.

What happens to the desire-body, the configuration that arises after physical death? After the second death, it slowly disintegrates as well. It leaves impressions, seeds, in the astral matrix (see chapter two) that will be activated in the next life of the reincarnating individual.

## **Section 7.**

## How can we verify the given information ourselves?

A pertinent question to ask is: 'How do you know all this?' or 'How do you know this information is correct?' Is it only from books or teachers?

Well, sure we have information from the great Teachers of mankind, but this is not enough. Everybody can experience the value and truth of these teachings for themselves! Remember, we ARE the stream of consciousness. We can shift our center of consciousness from personal to more spiritual. We can use our faculty of thinking in such a way as to become more transparent for the inner light that is called *understanding* (the Enlightenment-principle).

Dr. Gottfried de Purucker gives an important indication of this in his work "The Source of Occultism [*esoterism*, ed.]". He says:

"Meditation is holding a thought in the mind and allowing the consciousness to work inwardly with this thought in a joyful and easy way."

"The right way to meditate is to cherish a noble thought, a beautiful thought, a helpful thought, and keep it in the mind in such a way that it becomes a pleasure. Love this thought. Keep it in the mind. Let it dwell there. Let the mind brood on it as a hen broods on its eggs and chicks. There is no need to use the physical or personal, psychic, will. If one does, one will not succeed because such an exercise of will means effort and exerts pressure. That is not the right way to meditate. Cherish a clean thought and keep it in mind, keep it [dynamically] in the mind; this is meditation and if one practices this simple rule of Jnana-yoga [6] then this becomes a natural thing after some time. It becomes a part of your daily consciousness. Often you will hardly realize that you are thinking this thought. It will always be there in the back of your mind That is meditation, and

concentration is to periodically, when you have the time, to admit this thought more clearly and more fully into the consciousness and direct all your attention to it, not with the will, but with ease."

[6] From Wikipedia: Jñāna-yoga (pronounced dznjana joga) is one of the main branches of yoga and is already described in the ancient Upanishads, the philosophical portions of the Vedas that form the written basis of Hinduism . Jñāna-yoga is best translated as 'the way of direct insight through self-knowledge'. This way is mainly philosophical in nature (compare it with the word gnosis related to jñāna ), but, contrary to what is usually understood in the West by philosophy, not speculative, but experimental. Jñāna-yoga searches on spiritual-philosophical grounds for a liberation from the world of joy and sorrow, success and failure, birth and death, good and evil, etc. The approach of jñāna-yoga is rational-experimental and as such not based on any religion, belief or doctrine.

Dr. De Purucker further states, that this type of meditation is the fundamental secret of yoga: unity of the mind with the unspeakable tranquility, wisdom and love of the god within. This is very valuable advice!

Of course, we have to practice brotherhood/sisterhood, try to realize at least a bit of our highest ideals. That will change the characteristics of our consciousness. Brotherhood/Sisterhood/Siblinghood is not so much about being nice to each other. Rather it has to do with respect for the uniqueness of other beings and trying to learn something from each other!

We can learn something from the other when we try to **identify** ourselves with the essence of the other, using our empathic faculty (an aspect of the faculty of understanding!) So, our relationships with other people are deeply involved here. While spiritual growth processes can be painful sometimes, one reason being the immense resistance we encounter in ourselves (and others), it is

beautiful too! We will experience more depth, warmth, humanness, less automaticity, etc. in our relations with others. Of course, sometimes we will have inner struggles, and, who knows, outer struggles too. All worthwhile things must be conquered!

A critical investigation and verification is always necessary regarding esoteric teachings. I myself would never just accept teachings from others without applying my best powers of philosophical scrutiny and without testing these teachings in my own life. This testing involves the becoming familiar with one's own composite constitution and its relation with nature, the world.

The old Wisdom-Religion[7] provides pointers on the spiritual path. It is for the self-chosen, self-elected, to start their journey along the path, a path that is defined, characterized, by the **motive** of the seeker.

[7] As indicated in a previous footnote, I largely, but not exclusively, portray the work of teachers of the Point Loma theosophical tradition.

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## **Bibliography**

Note: many publications can be found in the [online archive of Theosophical University Press](http://www.theosociety.org/pasadena/ts/tup-onl.htm) (<http://www.theosociety.org/pasadena/ts/tup-onl.htm>), like G. de Purucker's "Fountain source of occultism" [occult: that which is hidden to the profane eye], which is an amazing treasure trove of information about esoteric issues.

His "Fundamentals of the esoteric philosophy" is a good starting point.

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## Chapter six

### Roberto Assagioli on psychosynthesis and the act of will

by Martin Euser

august, 2020

#### Introduction

In this paper, edited from old blog posts of mine, I deal concisely and informally with the fascinating route from wish to reality. There have been quite some authors who have been writing and lecturing about this, especially in new age circles (the law of attraction hype). However, I draw my material from other sources: Roberto Assagioli, the Italian psychiatrist who laid down the foundation for psychosynthesis, and also from the perennial tradition. This lays the foundation for healing of one's broken self, and also for the world at large, if enough people will follow this route. In the concluding remarks, I will say a bit more on this topic.

I am especially interested in Assagioli's work "Act of Will" in which he presents the steps or phases of the process of active will.

Note that I am not dealing with the law of attraction stuff, because it is far too egocentric of a nature: it is all about satisfying personal, often materialistic goals.

Precisely stuff that is killing our habitat. The question that is often forgotten in this respect is: are my wishes good for society as a whole? Do they help to make the world a better place (sustainable, to say the least) or am I merely indulging in fantasies and wishful thinking? Not to mention the fact that some wishes may not be very healthy for the individual concerned or not in alignment with the deeper layers of the psyche.

On a deeper level, one could say that wholeness of mind, and psychosynthesis, has to do with a natural process of bringing one's

capabilities to expression and realizing one's potential for the greater good. Integration of elements of the psyche/self are involved here. Will is one of the forces that are involved in that.

### **Phases of the act of will**

Will is a most interesting topic to research. Everyone of us has to some degree experience with the act of will and can do experiments in this field.

The process of active will is very complex. It has been described by Roberto Assagioli in his book "Act of will". I cannot deal with it here at length. I will mention the steps or phases involved in the will-process, however. Note that some fluidity is involved in this process, as stages or phases may overlap somewhat, and may transition into each other gradually. There will be some loops between stages, going back and forth. The point of decision is usually a clear point in time, however.

Reversely translated from my Dutch copy of Assagioli's book, we have:

1. Goal or purpose, based on valuation, motivation and intent.
2. Deliberation.
3. Choice and decision.
4. Reinforcement: command or fiat of the will.
5. Planning and elaboration of a program.
6. Steering of execution.

This is the process of will in its complete and ideal form.

Remarks, based on Assagioli's treatment of the subject:

1. There is a goal to be reached. One has to clearly define a goal or purpose to be realized. (Some authors mention *desire* or *wish* as the starting point. I interpret that as a deep-felt desire for accomplishing something worthwhile. Simple needs are of a more biological nature and are not dealt with here.)

The faculty of Imagination (ideation, vision, giving form to a seed-thought) is involved in this.

This is not enough to get things going. A general vision is just a starting point. An evaluation or valuation of the goal is necessarily ending in a judgment. Then a motive must be generated that provides a drive and intent for one to realize this purpose/goal.

A motive is a *dynamic* thing. It is generated by the *values* we ascribe to the goals we want to reach.

We perceive or believe the goal to be lofty, necessary, etc.

2. As there are many goals, we must choose between them.  
This establishing of a preference is the result of the function of deliberation where we have to investigate or research several goals, our skills to realize these goals (our belief in our capabilities), the consequences of our choice, social desirability, acceptability, etc.  
*Discrimination*, clarity of mind, is necessary! Communicating our wishes and ideas to others may provide some feedback to us, sometimes leading to an adaptation of goals and preliminary plans.
3. Deliberation should lead to choice and decision.  
One has to wrap up, integrate, all the points mentioned at phase two, and come to a decision.
4. Then follows *reinforcement* of the choice and decision. This activates the creative and dynamic energies necessary to accomplish one's goal/purpose. The image of what is to be becomes dynamic now. It has been charged or colored by our intentions and values.  
Compare this with J.G. Bennett's "commitments", described in his tome "The Dramatic Universe".
5. Planning and a program are needed. Methods of execution come into play as are considerations of time, circumstances, conditions.
6. At last there is the steering of the execution.

Will is like the director of a play. It is the *supervisor* of the whole process. It looks to me that the whole gamut of human functions is concerned in this process: from will to imagination to motivation to discrimination to planning all the way down to the physical act itself.

Quite impressive! The physical execution itself, sensori-motor function, is not a function of the will, but the steering of that part is.

Note: adaptation of a plan will often be necessary as conditions and circumstances may change during the implementation of that plan. Perseverance and improvisational skills are a must. The final phase, not mentioned by Assagioli, consists of receiving the fruits of one's work, appreciating what has been done, relax, rest, and let go.

The Dutch author Marinus Knoope, the discoverer of "the creation spiral", which consists of twelve steps, mentions these three steps (out of twelve) or phases in his book. His work is now being used to help children and adults help to formulate their dreams or wishes at schools and in communities in the Netherlands. It is also used by some consultants in transformation work in the business environment. Knoope also mentions briefly that there can and will be blockages, potentially at every step, called "negative" emotions (but these can be a source of power), and deals, to some degree, with these in his latest book. He states that these emotions fulfill an important role as paradoxes surround the creative process.

People often have difficulties with discovering or acknowledging their deepest wishes, giving form to it, and often lack faith in their own abilities or in support of their network. As to other blockages one can think of people who can't decide; people who cannot persevere; people who cannot share and communicate. It occurs to me that his circle of twelve steps, as well as Assagioli's steps or phases can be used as a *diagnostic* tool. A questionnaire could be developed in this respect. Assagioli deals with some of these issues in his work "Psychosynthesis" and gives a number of therapeutic exercises as well.

## Bringing a vision into manifestation

The following diagram summarizes the process of active will. One can see how the human being, through active will, connects the spheres of vision, thought and action in the act of creation (form-giving). Example: a well-developed vision of a harmonious world to be realized, connects the two poles of goal and need or necessity. A link has been made between the realm of possibilities and the here and now, especially so, when concrete steps are being taken to bring the vision into realization.

In other words, *what can be or should be (and already exists as an idea, or seed-thought, in the mental sphere) has now a pathway to the here and now* through the formative and physical plane(s). It is the magic of creation! It is contemplation and consequent plan and action combined. It involves the grounding of spiritual forces to allow them to do their transformative work here on earth. That work can be anything: from developing alternative systems of money to establishing a healthy ecosystem, etc.

Naturally, one will encounter resistance in society in the process of lofty work.

Established interests will try to counter one's work. The necessity for building a base of interested co-workers seems obvious to me.

Will acting on the levels of psyche

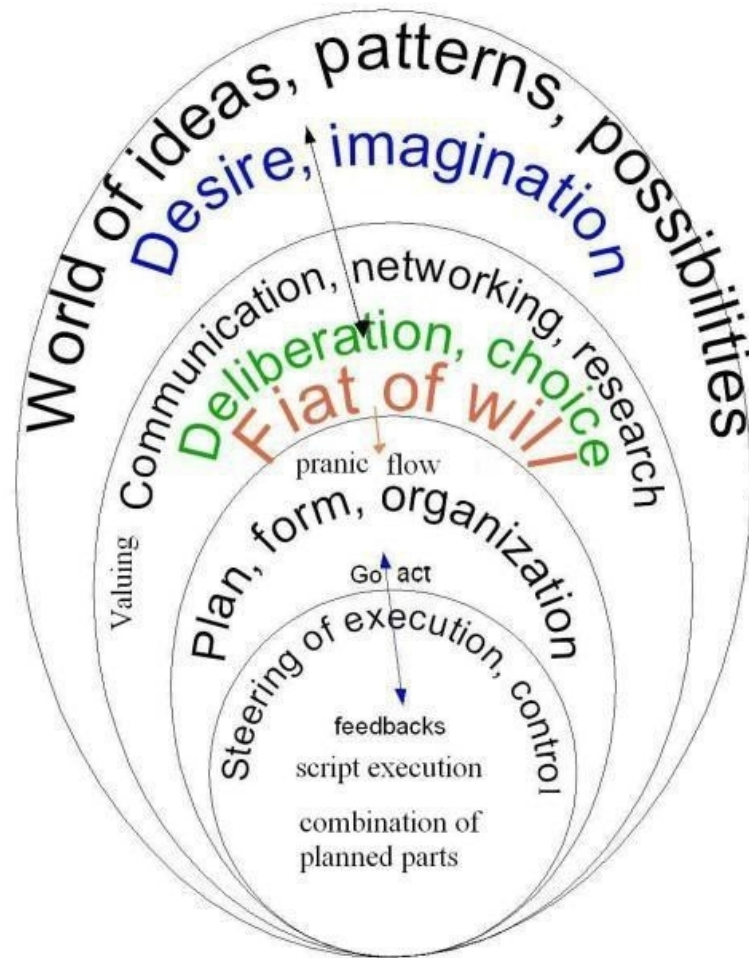


Diagram of levels and stages of the creative process

The above diagram concerns primarily the work of Roberto Assagioli. Here, I have conceived a model, consisting of four layers nested as shown in the picture, with a preliminary mapping of the six stages of the active will. The picture shows the interpenetration of levels or spheres in which the psyche/mind operates. It is not a layered cake! It can be interpreted as follows: the human being desires something (evoked by some thought); this is the first stage, where imagination also takes place. It is internal to the human psyche, interacting with the world of ideas,

thoughts, etc. The way I have formulated this, means that in this diagram I do not discriminate between lofty aspirations that reach the higher, transpersonal strata of the mind and more personal desires which act only in lower strata.

The second layer shows communication, networking, deliberation, valuing and choice. This concerns partly an interaction with the "outside world", the social environment in a broad sense. It also entails a valuation and decision process.

Feedback and input from the environment play a role here.

This has been described above. For all the levels subsequent to level (or layer) one, there is an overflowing of forces from one level to the next. The levels interpenetrate and resonate to some degree!

The positive choice (go for it, do it!) concerns the fiat of will. Fiat means "let there be..".

This fiat activates, motivates, organizing vital forces [called pranas in Hindu lore] which flow as it were to the next (third) layer and phase of the creative process: planning, organization, etc., which have to do with making scripts or blueprints (structuring the executive act). It is very easy to recognize this phase: we all have had ideas for which we made plans. If you have some sensitivity, you will have observed the flow of energy that comes with the planning. Managers often display a lot of vital energy, busy as they are with organization.

Form giving and structuring or planning events require flexibility of mind. "Steer and follow", so to speak. One has to see the opportunities that exist or rise and gather the means necessary for accomplishing one's goals. That starts already on the second level, where one has to weigh the pros and cons of the cherished ideas, and is becoming urgent and actual in this phase.

The fourth layer concerns the steering (control) of execution. Supervision of tasks to do is needed. This phase combines the previously prepared and planned parts and stages of the execution.

Feedback arises where corrections in execution and plan are deemed necessary. This phase combines the influences of all the previous levels. Resistance and inertia on this level (as well as in the planning/organization

phase), due to many factors, can cause a lot of headaches. Flexibility is needed. If you can't do something in one way, try another way. Learn to see different possibilities to do something and realize your goals. If one realizes a goal (or part of a purpose), one will get some satisfaction out of that. If it doesn't work out quite the way one has expected, there probably is a lesson to be learned.

### **Some concluding remarks**

Much could be added to the above sketch of the process of active will. To begin with, an elaboration of what the will consists of, its ontological status.

It certainly looks like a directive force, so it must be of a substantial nature. This would lead me to speculate on the nature of consciousness, mind and thought, something I have done in my book on “the mysteries of the human mind”, available at [archive.org](https://archive.org) and academia.edu. It includes some exercises that can help one to become clear in one's mind as to purpose and goal in one's life. The perennial tradition has a lot to say on these topics, including the nature of thoughts as presentations rather than representations, the observation of the stream of consciousness and how to direct one's mind to deeper or inner strata of Being. Resonance with the Self can be reached by conscious effort. That is a whole chapter in itself. It involves the use of the faculties of imagination and will and often includes focused group work as well to form a dynamic field of thought. It certainly involves a fuller manifestation of one's inner characteristic pattern.

It is the road to becoming aligned with one's inner Self (a goal of psychosynthesis), and thus becoming a force for bringing wholeness into and onto this world. This important theme is dealt with at length in my book (in the second article). Today, this knowledge is as vital as ever, and probably more urgent than at any other time in human history.



## **Chapter seven: Seven key axioms for an integral kind of science**

a summary from the wisdom tradition by Martin Euser  
(my archive, see: [Internet Archive Search: Martin Euser](#) )

### **Introduction**

The wisdom tradition (in short, the collective wisdom of the human race, passed on throughout the ages by sages and mystics), outlines seven key principles that are operative throughout nature. Together, these principles provide a framework to understand more of ourselves and the cosmos. On my Youtube channel, I have provided seven presentations (text only), which one can find collated here.

Many of these principles have gained some recognition of the best of our scholars. Some basic intuitive awareness of natural processes will help one to recognize the wisdom and experience embedded in these formulations of the principles, or axioms, if one prefers.

One book that may help one to get some grasp of the following material is: "The Matter with Things", by Iain McGilchrist. On Youtube one can find a discussion/dialogue with Iain about his book. A previous book of his is "The Master and His Emissary", which focuses on the divided brain and the making of the Western world. The left hemisphere seems to have taken over the control of domains where the right hemisphere should be the master. The left hemisphere is more rigid than the right one and does poorly handle contextual information. Much more about that in Iain's books and lectures.

## **The principles, or axioms**

A short list of the principles:

1. Cycles are ubiquitous in nature
2. Actions have consequences. Role of feedback
3. Nature is made up of holons, part-wholes
4. Everything has a unique pattern of vibration
5. Progressive evolution
6. Duality is the hallmark of manifestation
7. Unity in diversity

### **The first principle or axiom: cycles**

Many, or all, processes in nature have a cyclic component. Examples:

- Revolutions of planets and consequent seasons of the year
  - Biorhythms, breathing, etc.
- Civilizations: they come and go (shift around the world in approximately 250 year cycles, currently a shift occurs towards China)
- Paradigms in science (Kuhn, the structure of scientific revolutions)
- Thoughts (more info in previous chapters)
- Hormonal cycles, sleep-wake cycles
- The oxygen-carbon dioxide cycle: animals breathe in oxygen, and exhale carbon dioxide; plants do the opposite. Without this cycle, humans would not exist. This complementarity of processes also involves the sixth axiom, it seems.

Before discussing the life-death cycle, we must discuss viewpoints on life. Two opposite life-views: Scientific materialism versus a Spiritual world view.

Scientific materialism: consciousness is just a byproduct of processes occurring in the brain; systems can be understood by reduction to their components.

Spiritual world view: *consciousness is the basis of form and prior to manifestation.*

Scientific materialism cannot explain consciousness, qualities, life, abstract thinking, organization of cells, etc. It ignores the experiences of hundreds of millions of people (Near-Death-Experience, mystic experiences, telepathy, intuitive insights). More and more philosophers and scientists are starting to consider panpsychism as a view on life.

Academic research is unfortunately heavily influenced by big lobbies (oil, pharma, etc.) and politics, so many scientists are afraid to speak out their true beliefs. An interesting website that deals with world views is: Essentia foundation which has a free analytic idealism course.

The wisdom tradition assumes the latter hypothesis of consciousness as the ground of all manifest beings and can be classified with panentheism. Let's explore this in the context of the life and death cycle. If consciousness is at the base of manifestation, what does it mean for the processes of life and death?

This is the subject of discussion in Plato's Phaedo, a famous story where Phaedo tells about the last day of Socrates in prison. If there is consciousness, or a soul, before birth, then where is this consciousness after death? Socrates points out that we only observe half of the cycle of life. In the connection with a body, we lose the remembrance of our spiritual part. The wisdom tradition tells us that reincarnation is a fact of life. There are strong arguments for that:

- ethical considerations and intuitive insight
- experiences (Near Death, memories of a previous life)
- sacred scriptures

The personality never reincarnates. It is the Higher Self that projects or evolves a body, like a deciduous tree that sheds its leaves and forms new leaves the next year. There is much more to say on this topic. For example,

why are life circumstances so different and often unjust for so many people? This kind of question needs the help of other principles to get to a reasonable explanation. Especially, the principle of cause and effect, which is the topic of the next section.

### **The second principle or axiom: cause and effect**

Cause and effect principle: every action has consequences. Even inaction can have consequences. Example: not helping someone who is drowning. Nature strives for balance after disturbances. Every action produces a reaction that is in accord with the action. This principle works on all levels of being: physical, psychological and spiritual. As you sow, so you shall reap, according to scripture. Energy is not lost. That principle also pertains to psychic energy. Have you ever thought deeply about this?

There is a Field in which energy of diverse kinds is stored, interacted with, etc., every second of our daily life. We are ordinarily not aware of this Field, like fishes are not aware of the ocean they swim in. Action leads to reaction; reaction leads to further actions. We can say that the reaction feeds back to the action. Feedback loops arise in this manner. More about that in the section on the third principle. On the bodily level, regulation of, for example, blood sugar levels is controlled via a feedback loop.

In the wisdom tradition, the chain of cause and effect is called karma. It is important to understand that karma is not fate. Fate has to do with existing patterns and habits. People have free will, it is up to them to use that will, change habits and break a pattern of behavior. For example, one can change one's thought-pattern by directing one's attention to deeper layers in one's consciousness. A technique for doing that is described in chapter two of this book. Also see "The practical gnostic writings of Ralph Moriarty de Bit (Vitvan)" for some help in this regard. See my archive

(<https://ia904505.us.archive.org/13/items/the-practical-gnostic-teachings-of-ralph-m-de-bit-vitvan/The%20practical%20Gnostic%20teachings%20of%20Ralph%20M%20deBit%20%28Vitvan%29.pdf>).

Life often seems chaotic, because of the conflict of interests between people. In this regard, there can be seen to be many different types of karma: individual, family related, societal, global, to name a few. World karma can

be seen as the action, reaction and consequences of our financial-economic-political systems which wreck the ecosystem and ourselves.

Infinite growth on a finite planet is impossible, so a reorganization of the above systems will be necessary. Karma is the universal law (or pattern) of justice and is heavily involved with ethical behavior. Do not do unto others what you don't want to be done unto you (Golden rule). Virtues matter, as everyone with a sane mind will understand.

There is much more to say on this topic. For example, why are life circumstances so different and often unjust for so many people? These kinds of questions can only be explained satisfactorily by studying karma and reincarnation. Included in that analysis will be the historical background of current situations, events that have led to disastrous consequences for many people today.

For example, in the 1870's in a conference in Berlin, borders were drawn on a map of Africa across ethnic tribes to establish nation states. A recipe for conflicts and disaster.

Can one change one's pattern of life? Yes. A method is given in chapter two. Also, many questions about karma and reincarnation are answered by William Quan Judge, in the first two books of Echoes of the Orient. See online (free): [theosociety.org](http://theosociety.org) (online book section)

### **The third principle or axiom: holonic organization**

A holon is "something that is simultaneously a whole in and of itself, as well as a part of a larger whole" (Wikipedia). The term was coined by Arthur Koestler. In Koestler's formulations, a holon is something that has integrity and identity while simultaneously being a part of a larger system; it is a subsystem of a greater system. Source: wikipedia. Holons can be understood as the constituent part-wholes of a hierarchy (Wikipedia).

A holon participates in a larger organism, system or hierarchy. Examples of holons: A cell in the human body (or for that matter, animal or plant) is itself a holon within that body. In the course of evolution, cells differentiate to form tissues, organs and organ systems, being kinds of holons or subsystems themselves.

A study of subsystems of complex systems, especially in the biological realm has been made by James Grier Miller. His Living Systems Theory (LST) as of 1978 posits about ten subsystems for matter-energy processing and eleven subsystems for information processing. Miller's system seems to lack higher order subsystems dealing with ethics, creativity (higher order functions of the mind). So, more research on psychological subsystems is necessary to extend his theory to include meaning, values, morality, creativity and spirituality.

As for holarchical relationships between the kingdoms of nature, one can point out that hairs on the animal and human skin are a remnant of our evolutionary past: they seem to have their origin in plants. Minerals play an important part in the bone structure of animals and humans.

The animal part within the human being is well known and has been studied by famous psychologists like Freud, Jung, etc. Passions and hard to control desires are well documented in literature. Plato's analogy of the chariot with two horses, one white and one black, and a driver that tries to keep the chariot under control is well known. Plato's Phaedrus dialog explains that the white horse (the will) has become infatuated with the black horse (passions) and that the charioteer has lost control over the carriage (the human frame) The charioteer has to bring reason in effect to control the carriage again.

Suppose that one has a discussion with another person. Beliefs and standpoints differ. The situation gets tense and moods are getting heated. Each person has a choice: they can let their temper get out of hand or restrain themselves and try to calm down. Moral nature can restrain base impulses, so it influences the animal part in us, including brain function. The function of impulse control is well known in psychological literature. So, here we can see control and feedback functions at work in the human being, including the human nervous system. In appendix B, I describe qualities working in the human psyche. Mastery of the opposites of qualities can be obtained by developing the observing ego function. Psychologists speak about meta-functions, like meta-emotion: the ability to have feelings about emotions one has. So, this points to the existence of *meta-levels*, holarchical or nested, within the human being. These levels are represented as a control hierarchy within the human brain. Stafford Beer has written an

informative book on that control hierarchy, called: "The brain of the firm", and applied the principles he discovered to the management of a firm. Another example of a holarchy (holons functioning in a hierarchy) can be seen in the monadic model of G. de Purucker. See appendix A, for some more information. Lastly, human beings are holons ("cells") in the body of Gaia, Mother Earth, where they (should) fulfill the function of taking care of the planet in its objective aspect (as plants and animals do on a lower level). Humans are messing up the ecosphere and need to learn an important lesson: whatever one does to the web of life, one does to oneself. This is lesson 101 for humanity! This is an **eco-philosophical notion**.

### **The fourth principle or axiom: Everything has a unique pattern of vibration**

Everything has a unique pattern of vibration (field pattern) and expresses itself in corresponding forms. This will be illustrated with some examples. We all know the picture of a magnet below a sheet of paper, where iron filings are put upon. The iron filings are arranged according to the magnetic form field of the magnet. We do not observe the magnetic field directly, but see the effects of the field on the iron particles. The study of form fields has gotten an impulse by the work of Rupert Sheldrake, a well-known biologist. His work with telepathic dogs is indicative of the existence of such fields. He also has written a book about science as a religion, a fact well worth pondering about.

Matter has a vibratory aspect, a fact that is well-known in physics, after the work of De Broglie. In fact, we can say that we live in an **energy universe**. The wisdom tradition postulates that our thoughts have an energetic or consciousness aspect as well. In this respect, the faculty of thinking is analyzed in chapter two. Seven aspects are discussed there and a method is given to align oneself with one's spiritual part.

To get back to the fourth principle: there is an *essential, substantive, pattern inherent in all forms of life*. This means that every being, consciousness, manifests itself in just that form that is in accordance with the developed qualities of that embodying consciousness, its vibratory pattern or field.

Human consciousness takes a human bodily form, animal consciousness embodies into an animal, etc. The same applies to plants, minerals, and the kingdoms above the human kingdom. This is called Self-becoming: an expression of the Self, substantive consciousness-life, on the composite planes of being. There is so much that we don't know yet about life and the universe that we must be modest in regard to denying the possibilities of the existence of other, more advanced beings and civilizations.

The more one knows, the more one realizes that there is infinitely more that one doesn't know. The fourth principle involves questions of heredity as well.

Question: Is there a formative cause for the gene patterns? Aristotle would say yes, and so does the wisdom tradition. The question of a blueprint and form field for genes requires more research by open-minded scientists. It is by no means clear that genes on their own can form a complete, functioning body out of one fertilized germ cell. The level of organization and complexity required to establish the finely tuned gene-protein synthesis loop is even higher than the complexity of that loop itself, as some academics have pointed out.

The origin of life remains a riddle to our scientists. There is much more that could be said about the principle of essential patterns. The reader is referred to the esoteric literature as well as to the work of people like Rupert Sheldrake.

### **The fifth principle or axiom: progressive evolution**

Darwinian evolution is concerned with transformation of forms. But the real meaning of the word "evolution" is to evolve, from the Latin *evolvere*, to manifest or unroll or unfold qualities of consciousness in matter. According to the wisdom tradition, consciousness is the primary factor in evolution. No phenomenon is possible without an active, organizing force working in and through substance/matter. Biologists have thrown away the baby with the bathwater when they thought they could do without life force (prana, chi), *élan vital* (Bergson), *entelechy* (Aristotle). Most of them won't admit that the Neo-Darwinian theory (the synthesis) is stuck in a rut and fraught



with problems, among which the inability of them to explain the origins of life.

Random mutations do not cut it (this has been calculated for several things: complexity of proteins being one of these). Alfred Russell Wallace, a contemporary biologist with Darwin, thought that evolution theory didn't explain the higher faculties of the human mind: math, art, music, philosophy (abstract thinking). He was right in that respect. There is a great mystery connected with the sudden emergence of abstract and symbolic thinking in humanity.

Some details about this emergence can be found in my books and references therein. It boils down to the influence and help of a kingdom (beings) that is further developed than the human kingdom. A hint can be found in the famous Prometheus myth and appendix A.

Kingdoms are interdependent as they are part and parcel of a holonic structure. There have been attempts to explain the emergence of symbolic thought. Theories of emergentism, however, are not convincing because these try exclusively to work "bottom up". What all these theories are missing is the following notion: *to evolve something, there has to be something involved or enfolded first*; there is a latent capacity, power, faculty, waiting to be unfolded in an environment and time suitable for expression (to explain this we need to understand the holarchic process, including emanations, better - see the third axiom of this series and the literature mentioned in the bibliography).

So, evolutionary processes are actually twofold or dual:

- (1) consciousness or spirit is getting involved, wraps or clothes itself in matter (less developed realm of being), and:
- (2) matter gets an impulse, is informed, by spirit

This is a cyclic process, where the first phase is characterized by a descent or projection of spirit into matter, and the second phase by an ascent of spirit and a refining, etherealization, of matter. We can already observe a bit of the latter process: radioactive elements fall apart, leaving a lighter nucleus behind.

There is much more to say on this topic, like that there is a growing number of academics that is considering panpsychism or panexperientism as a necessary framework for the explanation of evolutionary processes. Consciousness, qualities (qualia problem or "the hard problem"), cannot be explained by current scientific theories, hence the search for new philosophical frameworks. The wisdom tradition has much to offer in this respect.

**Intermezzo: the Sheldrake lecture on "Science set free" CISS institute (see Youtube)**

Ten (mostly unconscious) assumptions in science which are all questionable, among which:

machine metaphor for nature;

matter is unconscious (by definition, 17th century);

nature is purposeless;

biological heredity is material (unraveled now);

laws of nature (and their constants) are fixed;

memory is stored inside the brain (memory traces are not found however);

mental activity is brain activity;

psychic phenomena are illusionary (however, most people have experience with them)

**End of intermezzo**

Regarding the term *progressive* evolution, the wisdom tradition tells us that there is a gradual development or unfolding of qualities of consciousness, faculties and powers, in and through the kingdoms of nature. Plants are more evolved than minerals, animals more than plants, humans more than animals. These powers and faculties have been described in the wisdom-tradition literature (see notes at the end) and can all be researched by their proper means and methods. Beings in a certain kingdom develop their consciousness, faculties, powers, by experience in their world and reincarnate in the same kingdom until they have reached the limit of

possible experience in this kingdom. Then they can enter the next higher kingdom and can evolve higher aspects of consciousness.

So, evolution has a purpose: to bring forth higher forms of consciousness, greater powers, and development of faculties of mind and spirit. The kingdoms of nature work together (mutualism) to accomplish this development. In this regard, G. de Purucker has written a book on man in evolution, free online (see notes at the end).

Within the human kingdom, there are many possibilities for the development of the mind. The work of Clare Graves (and Chris Cowan, Don Beck): *spiral dynamics* comes to mind as well as developmental psychology (Piaget, Erikson, Kohlberg and many others).

Humans can evolve their understanding and creativity much further. In chapter two, seven aspects of the thinking faculty are described, of which intuition and inspiration are the highest forms. Will and Imagination can be used (art, communication, dialogue, teaching) to further cooperation and mutual understanding between people (see chapter six on Assagioli).

Notes: Some literature to get started (see end of chapter for links to online material):

Spiral dynamics (edition by Don Beck and Chris Cowan)

G. de Purucker's Man in evolution

G. de Purucker: Fundamentals of the esoteric philosophy (and all his other works) Sheldrake lecture on "Science set free" at the CISS institute; See

**Youtube channel Archetypal view.** Also see Science set free, skeptical about skeptics

### **The sixth principle or axiom: duality as the basis for manifestation**

In a nutshell: Mind and Matter are the two poles of manifestation, with Power as the intermediate third factor. This is in accord with the great spiritual and philosophical traditions. Krishna speaks of the 'pairs of

opposites' in the Bhagavad Gita and the need to control these influences (be a master, not a slave).

Neo-Platonic teachings point to the same threefold. Christianity has the Trinity, preceded by Hindu philosophy for ages with the same idea.

In other words: spirit and substance are connected via power/energy/shakti/chi.

In yet other words: there is always a threefold, a trinity, operative in manifestation, whether it be a threefold Logos (Will, Wisdom, The Word), or Force, Substance, Form/Formulation. The interaction between the poles via the inherent powers causes all progress and regress.

In the evolutionary process, adaptivity is a key aspect of the powers (Indian: shaktis) at work. See the article on the shaktis by Subba Row, in *Five Years of Theosophy*, especially the part on Kundalini shakti.

**Yin/Yang duality** seems to be an example of the **complementarity of operations** in nature<sup>9</sup>. Many examples here:

Left brain/right brain functions. Iain McGilchrist's latest two books deal with the left and right hemisphere differences and the complementarity of these.

Worthwhile reading, because it explains something about the mess the world is in and gives some clues on how to change that condition. He has many lectures and conversations on his Youtube channel. He gives a lot of examples of how the hemispheres are complementary in function, and why the right hemisphere should be the master and not the servant of the left hemisphere.

Nervous system: sympathetic/parasympathetic

Muscle system: antagonistic muscles

Sensori-motor coupling

Stop-go system in the brain

Polarization of cell membranes,

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<sup>9</sup> Also see the bonus chapter on working with polarities in this book

charge separation (+/-)  
Male/female differences

Value systems are implied in all of the following.

On a psychological level:

positive versus negative affect

Pleasure versus pain

Selfish versus unselfish attitude/behavior/mindset/intentions

Question: are emotions created in pairs, like elementary particles? See my article on 'Qualities or gunas working in the human psyche', appendix B, to get some idea of duality with respect to emotions and their balance, and the directing of consciousness to a higher level (a meta-function).

Examples of duality on the spiritual/moral level: Choosing the path of liberation for oneself versus for the enlightenment of humanity (Pratyeka Buddha versus Amrita Buddha).

The above examples point to the occurrence of bifurcations in natural evolutionary processes. The phenomenon of the occurrence of bifurcations in complex systems is studied in chaos (or complexity) theory. In fact, most of the examples given here that relate to dual factors have been studied to some degree in academia.

On the political and economical levels there are examples of duality too:  
financial-economic: the debt system. Our current money system is based on debt creation and compound interest. It causes the split between haves and not haves to become ever greater.

Judicial system: the danger of class justice is always present.

Political level: left-right divisions ( a bit obsolete now); the split elite versus deplorables becoming very obvious now.

Media: mainstream versus alternative media.

Polarization of elements (ions, minds, states, etc.) occurs in a force field.

Analogies of how these force fields work in different domains may prove useful in future research. Lastly, the interrelations of the six principles thus far presented, surely present a rich field for study and research as well.

Links: Bhagavad Gita and essays on the Gita by William Quan Judge.

Bhagavad Gita lectures by T. Subba Row and his articles in Five years of theosophy.

My archive at archive.org.

See links at the end of this article.

### **The seventh principle, or axiom: knowing the essence, or source, of all life**

What is the origin of life and being? Is there one essence and how does it become the manifold? Is it possible to know the origin of life? To start with the latter question: yes, according to the wisdom tradition, in the heart or core of each being is Universal Life, the One Source, at work.

The Indian Upanishads state: 'Thou art That'.

Every human being can discover the Divine Spark inside by evolving higher aspects of consciousness: intuition and inspiration. This will result in a gradual realization, a greater understanding of the connectedness of all beings on a deep, fundamental level. This is a process of inner *awakening*, a gradual enlightenment.

Nowadays we know about quantum entanglement and quantum field theory.

The idea of a field out of which all kinds of particles are manifested is well known. Analogously, one can understand the One Source out of which countless points of substantive-life-consciousness flow, each with their own characteristic properties.

Another analogy might be an ocean, from which many streams and droplets evolve, only to return to the ocean, or source, after a long journey and many transformations. The Source is within, immanent, but also transcendent.

This is a panentheistic philosophy of life, a process philosophy. In appendix A in my book "Resonance with the Self", one can find a monadic model pertaining to the stream of consciousness. It was developed by G. de Purucker, a relatively unknown theosopher. This model shows a common thread running through the monads, implying a unity in diversity, as one may quickly gather from its contents. If contemplated, the model can help one to realize one's connection with the spirit within. Each monad in the model has a vehicle to work through, called a soul. Together these form a knot of consciousness, a focus through which universal life flows. This focus, or center of consciousness, acts as a transformer of the stream of consciousness, stepping down the voltage, so to speak, for the lesser evolved monads (downwards in the diagram, appendix A).

Perhaps an analogy can be drawn here with physics: light (photons) is a carrier of force, the electromagnetic force. Photons interact with matter, typically with electrons. After a photon is absorbed by matter, it can be re-emitted, with a lower frequency. Its color changes. Possibly in a similar fashion, consciousness can interact with the brain. This would solve the matter-mind dualism problem.

Matter is crystallized spirit. Spirit is etherealized matter, so to speak.

Food for thought here, and research. In fact, the Institute of noetic sciences, IONS, has done a lot of research into mind-matter interactions. They found clear influences of mind on matter. See link at the end of this presentation (Dean Radin).

So, a human being is a stream of consciousness, a composite being with several foci of consciousness. The discovery of these foci, or knots of consciousness, by the directing of one's attention to the higher centers of one's being, is the process of awakening to a greater reality, the unity running through diversity.

This is an 'in-out' cycle: going inside, diving in the spirit, and then going outside, helping transform the world, bit by bit. The inside-outside cycle mentioned above was also known to Carl Gustav Jung. This cycle is involved in the process of individuation, a key theme in Jung's work. He is also known for his fascination with alchemy, especially alchemical symbols, where the conjunction or marriage of the opposites is a key

theme. Compare this with the sixth axiom above, and the integrative function involved in the seventh axiom!

Lastly, some reflections about philosophy of science and religion. There are two main philosophical traditions as to the scientific method: Empiricism and Rationalism. Empiricism: knowledge comes to us via the senses (John Locke). Rationalism: knowledge comes from the mind or ratio (Descartes). These traditions have been integrated in the modern scientific method. What is missing in the modern method, and in Western philosophy in general, is the realization of the existence of deeper powers of the human mind: intuition and inspiration. Sure, some scientists got flashes of insight, now and then, but the realization of the existence of the faculty of intuition: deep, immediate understanding of how things are, is not common in current academic circles. As long as this remains the case, scientific research is largely confined to phenomena with conclusions that will vary over time.

Especially, the social sciences will scratch only the surface of the subjects and subject matter under scrutiny. Development of the inner sense of intuition is necessary for the researcher, to get to a truly integrative science that can deal with ethical issues from first principles. In this regard, transpersonal psychology and therapy can contribute a great deal to the social sciences. The writings of people like Ken Wilber and Roberto Assagioli (psychosynthesis), for example, contain some real gems. See the bibliography at the end of this presentation to get some further clues about these first principles.

### **A short note on themes that are common to the many religions of this world**

Looking at the index of contents of the book "World Scripture", a comparative anthology of sacred texts, World Scripture (see link below), it



struck me that almost all of these themes have been dealt with in a coherent and penetrating fashion by G. de Purucker, in his various books. See the TUP online archive. In my archive at archive.org, one can find several books dealing with a deeper interpretation of religious themes and stories, providing some integration of insights and connections with themes of science.

Lastly, religion, philosophy and science are not separate domains of life. Philosophy is associated with why questions, religion with whereto and science with how does it work (know-how)? These are different aspects of the same reality. (The right hemisphere gets it, the left hemisphere doesn't.) Some progress towards an integration of these three lenses on reality has been made in the last fifty years or so. The work of Arthur Young can be mentioned here: "The reflexive universe".

See the Arthur Young website ([www.arthuryoung.com](http://www.arthuryoung.com)).

Arthur Young's work deserves more development of its core ideas. It basically is a proto-model of developmental processes. Its universality as a meta-paradigm has not been firmly established, but is promising. Arthur Young's model, the sevenfold arc of development, includes considerations of matter- energy, formative causation (compare with Rupert Sheldrake), information, organization, meaning, and purpose.

### **Some online literature concerning the seven principles**

<https://www.theosociety.org/pasadena/ts/tup-onl.htm> (especially W.Q. Judge and G. de Purucker)

William Quan Judge: comments on the Bhagavad Gita.

William Quan Judge: The Ocean of Theosophy.

G. de Purucker: Fundamentals of the esoteric philosophy [ via an Eastern method of teaching]

G. de Purucker: Fountain-source of occultism (occultism as a study of that which is concealed from the outer senses; a real treasure-trove of knowledge)

<https://www.sno.org/books-and-mp3s> (School of the natural order)

Vitvan's writings (various ones, among which: The Christos; Functional activities;

Commentaries on the evolution of physics by Einstein and Infeld;

Cosmology; Description of the Psychic World)

My [archive](#) at archive.org:

<https://archive.org/search.php?query=Martin+Euser&sin=>

My books in the archive (see link above):

Euser, Martin: Resonance with the Self

Euser, Martin: Mysteries of the human mind

Also: works by Proclus, Boehme & much more in my archive.

Five years of theosophy (online version of ULT is perhaps the best to read) This compilation contains many gems, particularly from Subba Row

Rupert Sheldrake on panpsychism:

<https://www.youtube.com/watch?v=B7KaNnFij2Q>

<https://www.youtube.com/watch?v=sm9eMYSYDcA> Rupert

Sheldrake on "science set free"

<https://www.sheldrake.org>

Institute of Noetic Sciences (IONS): <https://noetic.org/>

Dean Radin 's lecture on his research on the influence of mind on matter (Youtube)

Also relevant, but not online: Stafford Beer, Brain of the firm (Applying the hierarchical organization of the human nervous system to management of a firm)

Talbot, Michael: The holographic Universe

Wilber, Ken: integral psychology

## Appendix A

### **A monadic model of the human being**

#### *The composite constitution of the human being*

The purpose of this section is to present in shorthand a 'model' of man, which can greatly enlarge our understanding about the relationship between 'us' and the Universe. If we get a feeling for this, it is easier to grasp the wholeness or interconnection of all life, because 'what is above, is below' (the Hermetic axiom).

A proper understanding of this model probably requires an in-depth study of the writings of the theosopher G. de Purucker. His "Fundamentals of the esoteric philosophy" would be a good starter. Keep in mind that the Western languages are hardly suited to describe ideas such as presented here. Sanskrit is much better in that regard. Translations of terminology is provided as best as I know it.

The theosopher G. de Purucker has presented a model of the human being in the form of the egg-scheme. See figure.

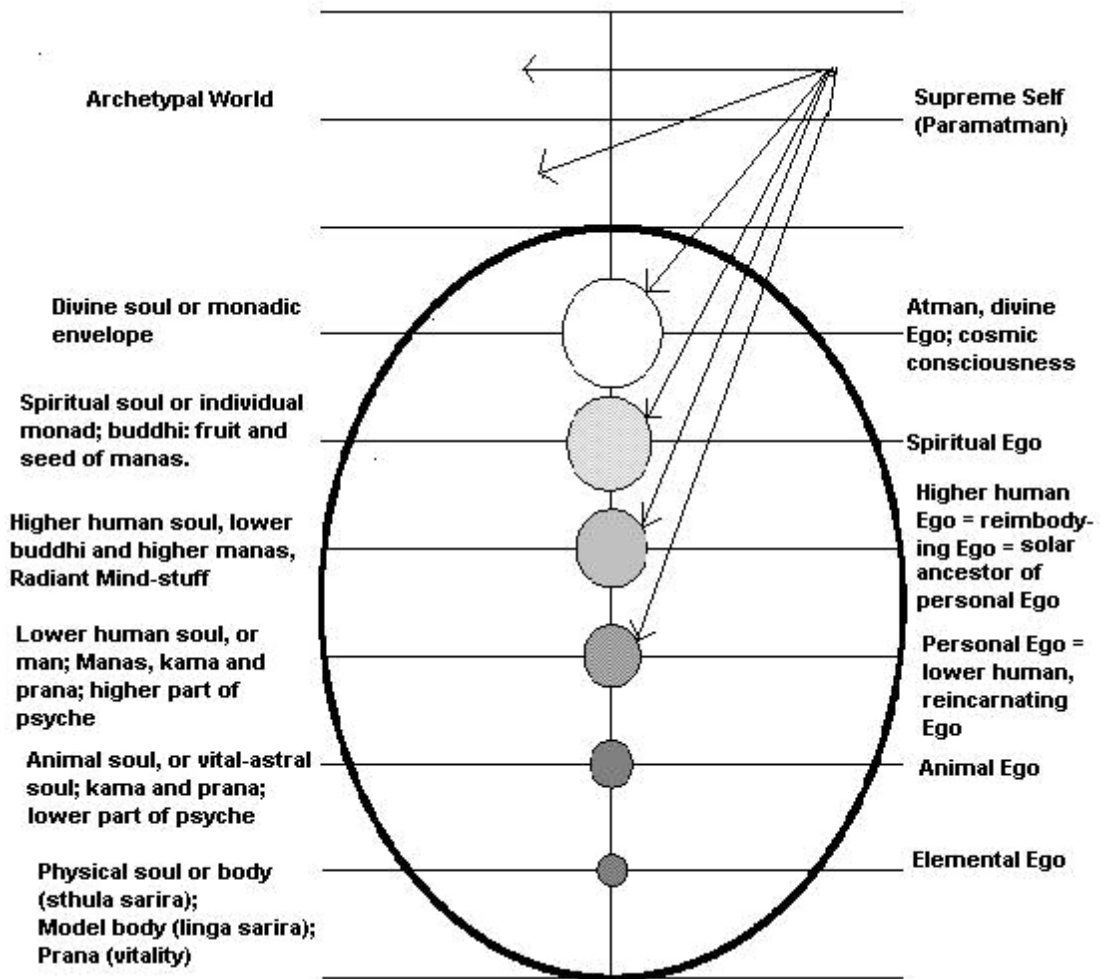


Figure: egg-scheme: a monadic model from G. de Purucker

Important Sanskrit names in the egg-scheme are:

**kama:** desire (a neutral force, which can be used in a selfish or selfless way: see the section on the seven aspects of thinking in chapter two)

**prana:** vital energy

**manas:** faculty of thinking; in the personality it is mixed with desire (kama) and typically active in the chasing to fulfill 'dream pictures' of possessions, position, power, 'romantic' relationships, etc., etc. which are all soap bubbles of course, bound to vanish into thin air sooner or later.

**buddhi**: spiritual soul. Light-substance (not ordinary light, which is but a modification of the primordial Light)

**atma(n)**: universal spirit. Also: the divine monad, a ray of the supreme Self.

The esoteric tradition, in this case by word of De Purucker, presents a kind of spiritual-material model of man. Matter is viewed as crystallized spirit and spirit as rarefied matter. Spirit and matter are ultimately states (manifestations) of One Principle that is the One Life-force. Science recognizes the fact that matter and force are convertible into one another. The perennial wisdom adds that this fact also applies to the psychic and spiritual realm. Old forms of thought can be dissolved and the frozen energy can be liberated and used in new forms. More on this topic can be read in chapter two.

The circles within the egg-scheme symbolize so-called 'monads': sparks of the universal life-force. These are pure Spirit. The monads act as foci or knots or centers for the stream of consciousness that flows from the Supreme Spirit or Logos (the "Word") at the top of our hierarchy (= most spiritual level in our hierarchy) down to the 'grosser' states of consciousness-matter.

We all have a ray of the Supreme Spirit in us, and this provides a way to find the path within, a way to place one's consciousness in more subtle states of matter within our hierarchy (sphere of life). See lit #1, where the topic of the Supreme Spirit or Supreme Self or Silent Watcher is treated in the context of the egg-scheme, the seven jewels of wisdom, and initiations.

Let me add here, that all this stuff has nothing to do with escaping reality since the spiritual planes or spheres are already present in us here and now, and it is only a matter of recognition of this fact that will help us to open our mind to these spheres, influences, within ourselves and learn to give expression to these energies!

In order to manifest themselves, these monads need to make use of a dual pair of organized consciousness-matter. This dual pair is split up in the egg-

scheme at the left-hand side (vehicular aspect = 'soul', carrier of consciousness) and at the right hand side (Ego or center of consciousness).

Each ego in this scheme expresses the evolved faculties and qualities of the corresponding ego emanating monad. The divine ego expresses far more faculties than the personal ego. Likewise, we as persons have evolved more qualities of consciousness than the animal monad, which forms a necessary part of our constitution. We need it and, of course, our body in order to express ourselves in this world. The arrows pointing to the various monadic centers indicate the fact that these centers have developed self-consciousness. The animal soul has not yet done that. It follows blindly the impulses and suggestions given to it by the personality.

One's personal consciousness is centered in one's personal ego. The following enumeration shows in a nutshell some of the developed qualities of consciousness of the diverse monads. See also lit. (1,2)

**Divine Monad:** Inspiration, Unity consciousness

Together with the spiritual monad: our inner god or Higher Self. The range of consciousness of this monad is said to encompass all the planes (inner and outer) of our galaxy, the Milky Way. Sanskrit corresponding name: atma(n).

**Spiritual monad:** Enlightenment principle (understanding, intuition; Sanskrit term: buddhi). Also known as the (holy) Guardian Angel. Range of consciousness: entire solar system.

This monad is the vehicle for the divine monad. It partakes in the heavenly world and to some extent in the world or sphere of the human being. It seems to warn us in times of danger, but its voice is not easily heard because we are not used to listening to the voice within, totally absorbed as we are by the affairs of the world.

These two monads are part of the spiritual line of evolution of a human being.

### **(Higher) human monad:**

Vitality, emotion, desire; also higher aspects of thinking, and part of the understanding faculty. It is the parent of the personal monad. Range of consciousness: all the planes/spheres pertaining to the earth (far more than the physical earth alone).

The higher human ego and the higher human soul together can be called a 'son of Mind' (or manasaputra in Sanskrit), because of the fact that this being has developed noetic mind (higher manas, higher thinking capacity) to a large degree. This being is the one that kindled the human thinking faculty by projecting a ray of its manas (some of its fiery essence) into the embryonic thinking organ of the human being, generations ago. Keep in mind that the Element of Fire is something quite different from ordinary, terrestrial fire, though in that fire too there is the subtle essence of Fire at work.

This event in human prehistory has brought a strange condition to bear on the human race. The Prometheus myth of the ancient Greeks is reminiscent of this event. He stole the sacred Fire from the Gods at the Olympus, gave it to humanity and was severely punished for this. This is a clever parable that is full of hidden meanings! You will have to study it thoroughly, together with the theosophical teachings, in order to extract the carefully veiled meanings.

Prometheus is a symbolic figure for the higher human ego or Self which becomes crucified upon the cross of matter and spirit.

This myth is a symbol for the second line of evolution of the human being: the evolution of the manas (the thinking faculty).

Think about this and you may begin to understand the reality of this event. After all, there is a great mystery in that the human being can think (and have self-consciousness), a thing that cannot be said of an animal. A wide gap exists between the animal and the human being (although their physical bodies have many features in common). No biologist will ever be able to explain this fact of self-consciousness along a materialistic line of thinking.



The Neo-Darwinian theory of evolution is incorrect in many respects as is known by all true spiritual teachers, since they know that evolution starts by the impulse of spirit given unto matter. ( An increasing number of biologists see the shortcomings of the Darwinian theory as well)

The beings of spirit and matter work together in order for the first to get experience in the relatively denser worlds of matter (and develop the faculties of the mind) and the latter for being gradually spiritualized or etherealized (evolution of spirit, inherent in all beings).

Noetic mind is a state of mind *far above cortical thinking* or brain-mind, and it is transpersonal, of course. It can be equated with the Christos energy, the 'Father in heaven', a lofty state of consciousness, characterized by impersonal, transpersonal, love.

I added the label 'Radiant Mind-stuff' as a descriptor for the higher human soul, because to us ordinary human beings this level or state of mind is seen as luminous (when one happens to see, or temporarily be united with, one's higher soul - this last event being an example of epiphany: result of exertions for the well-being of the human race ), due to the fact that the higher Self has developed buddhi: spiritual discrimination, love, empathy, etc., to a considerable degree. The radiance of buddhi (the spiritual soul) makes the mind radiant because of its union with buddhi (the light of understanding). This union is designated as: "buddhi-manas" and it is a state of enlightenment (a goal of the natural order process, but not the end of spiritual evolution or unfoldment).

I have added the label 'solar ancestor of the human being' as a description for this ego because it is the ancestor of the human being: the Self was a human being, not necessarily with a body as we have now, in a previous cycle of development and the human being was then an animal forming part of the constitution of the Self that was a human being then.

## **Personal, or lower human Monad**

Developed aspects: vitality [prana], emotion, desire [kama], lower aspects of thought [lower manas]. This is the monad that reincarnates or sends out its rays into matter. The personality is like a mask that is put on during an incarnation. It is not the personality that reincarnates but the 'personal' monad that sends out a ray, forming a new vehicle in the composite stream of life-energy-substance-consciousness. It is the parent of the animal monad as the higher human monad is the parent of the lower human monad.

I added the description : 'higher part of psyche' at this position in the egg-scheme because aspects such as cortical thinking and aspirations are usually attributed to the (higher) psyche by philosophers like Plato, Pythagoras and also Vitvan. The personality, or little ego, thinks: I am I, separated from others. The Self knows: I am a unique, yet an integral part of the whole that is the Supreme Self. The Self shares some of the psychological characteristics with his ray or emanation (the lower human monad). It shares to some extent in the karma of his emanation, so when his child monad in incarnation suffers, it suffers too. A mystery indeed, but easier to understand when you draw the analogy with a child and its parents on the physical plane.

## **Animal monad: Vitality, Emotion, Desire**

Part of the third line of evolution of the human being:  
physical/emotional/desire-mind.

The soul (kind of a psycho-electromagnetic 'field') which is associated with this monad is called: the vital-astral soul. This is the field or state of being in which our consciousness is active most of the time. I labeled this soul 'the lower (aspect of the) psyche'. A further clarification is this: this soul or field of awareness is centered in the lower chakras, beneath the diaphragm.

Typically under the influence of the phase of the life-force that is called the libido, the drive for sex, etc.

Part of the process of spiritualizing lies in bringing (part of) the life-energy (the libido) to the higher centers (chakras) by focusing on spiritual creative work. Don't force this too much. Strike the golden mean as Pythagoras is said to have advised. Freud talked about the 'sublimation of the libido', which phrase expresses the same idea.

Keep in mind, however, that we need the impulse of our desires in order to evolve. We can't do without emotions or desires, but as is often stated in our literature, use the energy of emotion, desire, thinking, etc., in a constructive way.

The development of consciousness by the spiritual seeker and worker will bring him/her ultimately into contact with the 'baptizing fire [or light]' of the Christos, the inner manasaputra, which will open a new field of awareness ("noetic or spiritual octaves of consciousness"). Some interesting information concerning the development of consciousness can be found in William Quan Judge's booklet "culture of concentration". See also the reference to Vitvan below.

This 'baptizing' (better: an absorption of spiritual energy-light) must or will be followed by an integration process of this energy in the sphere of action on this earth, in order to bring more light to one's fellow beings.

Cooperation for establishing a healthier world becomes a strong urge after this baptism (a kind of initiation). In this regard I can add that no extraterrestrial or master, etc., can or will save humanity from its follies. We ourselves have to clean the house [our body, psyche and our contaminated ecosystems]! How else can we learn the necessary lesson of compassion, love, cooperation and respect for nature and one's fellow brother/ sister?

**Physical Soul:** The physical soul consists of the model-body (a template), also called 'linga sharira' in Sanskrit. Sharira means envelope or body; Linga can be translated as 'model' and has also a connotation of creative energy. It is the carrier of the pranas or vital forces that express themselves in the physical body through the chakras. It is also the formative cause of the physical body (sthula sharira) and it contains the astral senses, the necessary intermediaries between the outer senses and the mind. These astral senses are also involved with telepathy, clairvoyance, etc.

---

The connection between the Human Monad (Self) and the Personal Monad has been sketched in a previous chapter as being a relation between parent and child.

Note that we have in the recesses of our constitution a divine core that is sometimes called: our 'Spiritual Self' (=Inner God). This makes the notion of theurgy in the Gnostic literature a bit more understandable. Iamblichus ("De Mysteriis") writes interesting stuff about this. The working of the Divine in man (theurgy) is possible, just because there is a Divine element in man's constitution.

This requires a highly pure and selfless life as will be easily understood.

Our responsibilities towards the animal ego and the body are great, but are completely unknown to our world. Yet, we can imagine that we have a great influence on this ego within our constitution whether we think negatively or positively. This influence is 'stamped' into the fabric of consciousness of the animal ego. Further elaboration of this and kindred subjects can be found in lit. 1, 2 and 7, 8, 9.

Gnostics speak of the Aeons (Angels, Archangels, etc.), Kabbalists of the (Sephirotic) tree of life, Indian Puranas of the Prajapatis. These are all names for the same hierarchical emanations from the One Principle and are all involved in the formation of our Cosmos.

If one progresses in consciousness by one's own [and collective] effort, then one will transform oneself from being a personal soul-ego-monad to a real human soulego-monad, taking along the animal ego towards the stage of personal ego! This example shows the karmic inter-connectedness of the monads. See lit. (1,2) for further development of these thoughts. The student of the Kabbalah may be able to map the tree of life onto the egg-scheme.

We will not concern ourselves further with these often very metaphysical (though important) subjects and confine ourselves to something more

tangible: our personality (= lower human ego) and its relation to the (higher) human ego. See chapters two, four and five of this book. It will pay off to reread these chapters and do the exercises.

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Note : many books are now available free online at: TUP online [books](https://www.theosociety.org/pasadena/ts/tup-onl.htm)  
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## **Appendix B: Energy qualities (gunas) at work in the human psyche**

*by Martin Euser, 2011  
Edited and expanded, august, 2020*

### **Introduction**

In this article, I will relate the ancient Indian teaching on the three gunas to energy qualities that are expressed in the human psyche, or brain-mind. Some examples will be given that can be of therapeutic use.

Also, I will present some cybernetic diagrams of the perception-feeling-emotion process action-loop that tie in with the idea of the gunas. Much is still to discover about said process, and these diagrams are just a first step in gaining more understanding of it.

### **The three gunas**

The three gunas are: sattva, rajas, tamas. Briefly stated, sattva designates balanced use of energy, rajas means activity and tamas passivity or inertia. There is a *deeper explanation* of these gunas which is not well-known. It has to do with the simultaneous working of these qualities, and their relative dominance. For example: pure tamas (tamas in the tamas condition) can be equated with passivity in a negative sense. However, tamas can be in a higher condition (sattvic, balanced) which equates with persistence and steadfastness, which have a positive connotation. The same applies to rajas: pure rajas is uncontrolled, raw energy, while controlled rajas (in a sattvic condition) is an expression of wise use of observing ability plus well-directed energy. This explanation is rarely given in standard texts. Yet, it makes much sense, as you will see when studying the following diagrams.



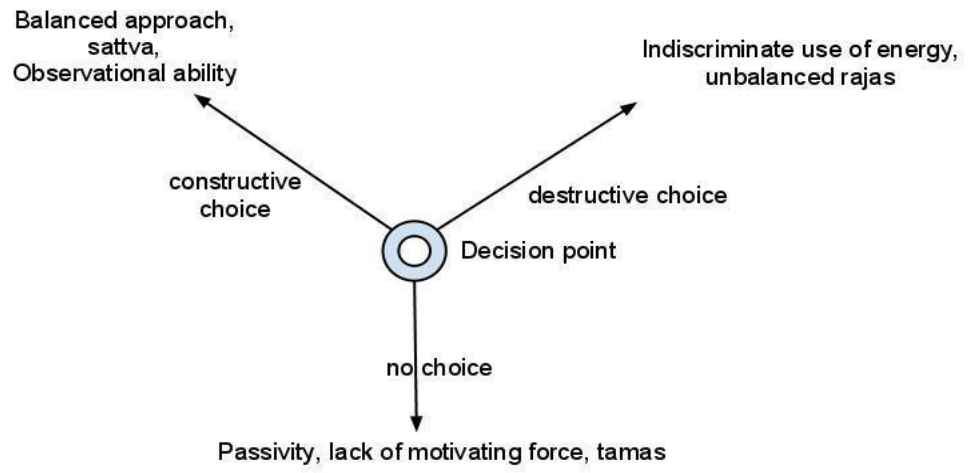


Fig. 1: polarities and the gunas.

### **Explanation of fig. 1.**

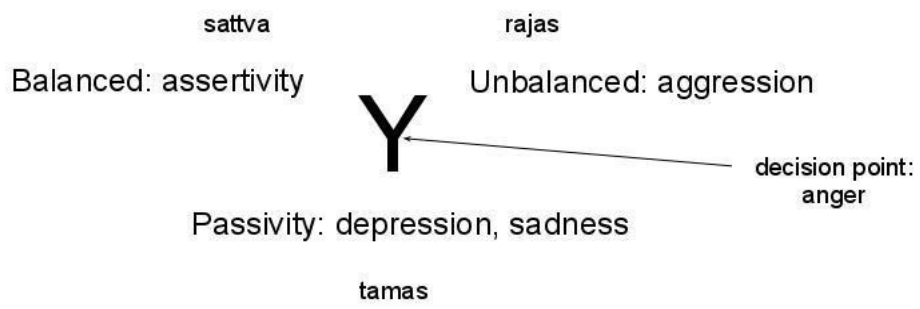
The process starts at the decision point. This simply is a state of mind, brought about by some psychic energy, as you will see in the next figures. It can be anger, or jealousy, or fear, or any other activation of an emotional state of the mind. This state calls for some resolution, some action, some decision or choice to be made.

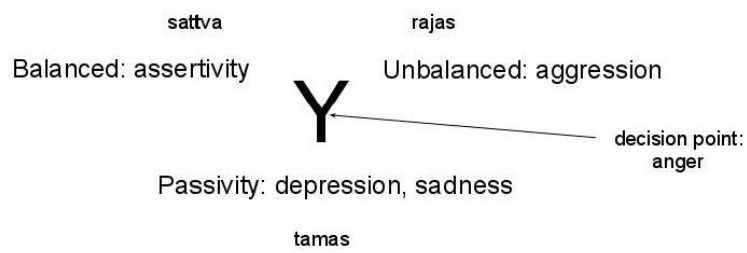
The balanced approach, a constructive decision, requires some observational ability. It is something that may take longer to do, or may require more patience, than the unbalanced approach which is often destructive or missing the mark.

There also is a possibility that one does not choose to do anything at all. One remains passive, which usually means that one ends up being controlled by one's instincts and impulses, or at the mercy of the environment and other people.

To make this a bit clearer, let's have a look at some concrete examples of psychological energies at work. See figs. 2, 3, 4.

Fig. 2: How anger is resolved.





## **Explanation of fig. 2.**

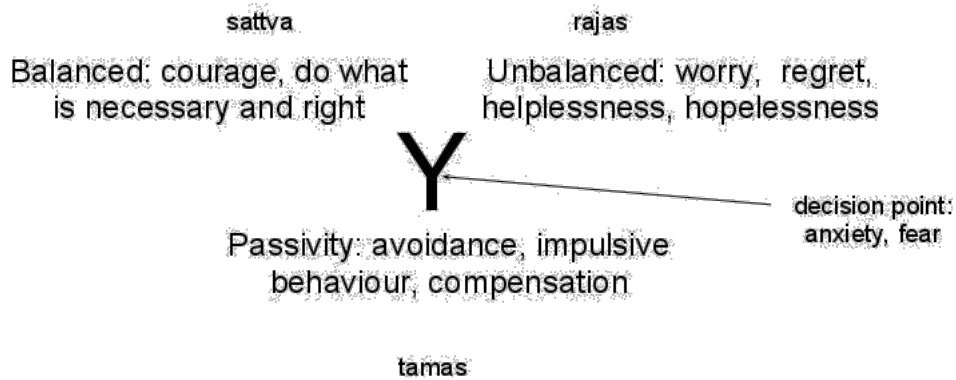
Anger is seen here as a signal of the psyche (from the subconscious to the conscious) that something is not well. Typically, some kind of hurt from outside impinges on one's boundary. It can be something that someone says to you, or an unpleasant look or gesture. Anger is not a negative energy. It is a neutral energy, whose function it is to alert you to some hurt, or a signal that some need is not met.

The mature reaction to anger is to assert your needs, and to assert your boundary. Stating that you don't like something someone just said to you is a mature thing to do. (If it doesn't touch you, then you probably will just ignore the message.)

Being able to say no, is a mature thing too. And being able to hear no, is a mature thing as well. Aggression, in the modern use of the word, means an inappropriate use of energy. It almost always leads to hurting another person. Most likely, the other will try to retaliate, which may lead to a vicious cycle of verbal and/or physical violence. Not a healthy situation.

There is also the possibility that one does not make a choice in dealing actively with the signal that the subconscious is giving you (as the conscious operator or ego). This will result in a state of depression or feelings of sadness. This is needless suffering, and one will remain in this state until the lesson, implicit in the situation, is learned.

Another example of psychological energies at work is given in fig. 3:  
the resolution of fear

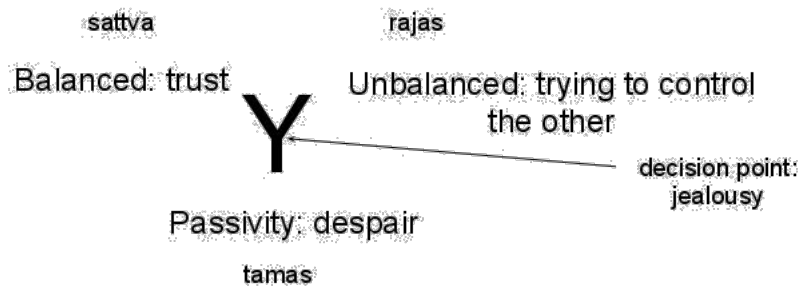


### Explanation of fig. 3.

Here, the signal is fear or a state of anxiety. The only positive resolution of this state is to do what is needed (and right), in a given situation. One can call this courage, without the association of a knight going to war. Fears can be many: fear of losing one's job, fear of losing one's partner (see next figure), fear of contracting a disease, etc.

Dealing constructively with fear requires facing the situation one is in with an open, observing mind. See the possibilities that are open to you at any moment in time, and weigh your options. It does not help to keep worrying about what could happen to you. It is a waste of valuable energy and leads to suffering. Another option is to put your head into the sand, like an ostrich, and avoid any consideration of options. It is more than likely that you will regress into compensatory behavior: overeating, addictions to alcohol, work, drugs. Panic may set in too.

Another example is given in fig. 4: resolution of jealousy



#### Explanation of fig. 4.

By now, you may have got an inkling of how various psychological energies are related to decision making. There is a balanced way to do things, an unbalanced way (missing the mark) and a passive attitude, which leads to suffering, like the unbalanced way. In the case of jealousy, let's say about a partner, or potential partner, who you see in company with someone of the opposite sex (or same sex, if you are gay or lesbian), there are choices you can make. The balanced way is to trust the other person. That is: you realize that you don't possess the other. You cannot decide what is right for *the other*.

How could you? The other has a right to lead his or her own life. You may be a part of it, or you may not. If you think otherwise, and try to control the other, say by forcing him or her to stay with you at home, or always trying to accompany him or her ("babysitting"), what

will you accomplish? Probably the exact opposite of what you want. Grudges will arise on the part of the other and you may very well lose him or her.

When feeling jealous, fear of losing a desired one, it will not help to stay in a passive state. This will lead to despair. This is because you don't trust the other (your partner) and cannot engage in controlling him or her. Both are options that will not help you forward in your life. It is much better and sound to start trusting life. This attitude will give you peace of mind and is part of a positive, constructive way of dealing with situations. Using and developing your observing skills will serve you well.

### **Some further ideas**

There are many subtle points that can be made here. I can only touch upon some here.

For example, passivity of mind should not be confused with receptivity. The latter can be a very necessary state of mind: being open to ideas, suggestions, and possibilities of a situation, etc.

A balanced use of psychological energy often requires a somewhat developed observational skill, not in the least: the skill of self-observation. It will be clear that there are mature levels of functioning and immature levels, as expressed in the diagrams. Passivity seems to me to be the least mature way of reacting, while indiscriminate use of psychological energy also classifies as immature (but will get you strong reactions from others, in this case, and you might learn a thing or two about yourself). The most mature way of decision making is the balanced way, involving good judgment, life experience, and a high moral standard. Constructive use of psychological energies leads to self-confidence, well-being and the like. Self-esteem is associated with this. This is a matter of personal growth.

Another thing concerns the use of graphs. What I have presented here are graphs of pathways of decision, and associated states of mind. Graphs like these can be combined. For example, graphs of two persons who are interacting with each other can be combined. These will portray feedback cycles. Does one reinforce codependency, for example? Or do two people reinforce mutual balanced growth? Interaction with the environment can be modeled likewise, giving some flow-diagrams of needs that are being met or fulfilled. The possibilities seem endless, and more research into this area is necessary.

It all fits into a process philosophy and model of psychological forces at work. Perhaps the same diagrams can be used in other domains, like biology. This is an open question.

Last, but not least, my gratitude goes to Dr. Paul Dobranski, whose work on MindOs has been very helpful in developing these ideas. The work on the gunas, however, is strictly mine, and so are the diagrams in the specific form that I have given them, combining gunas

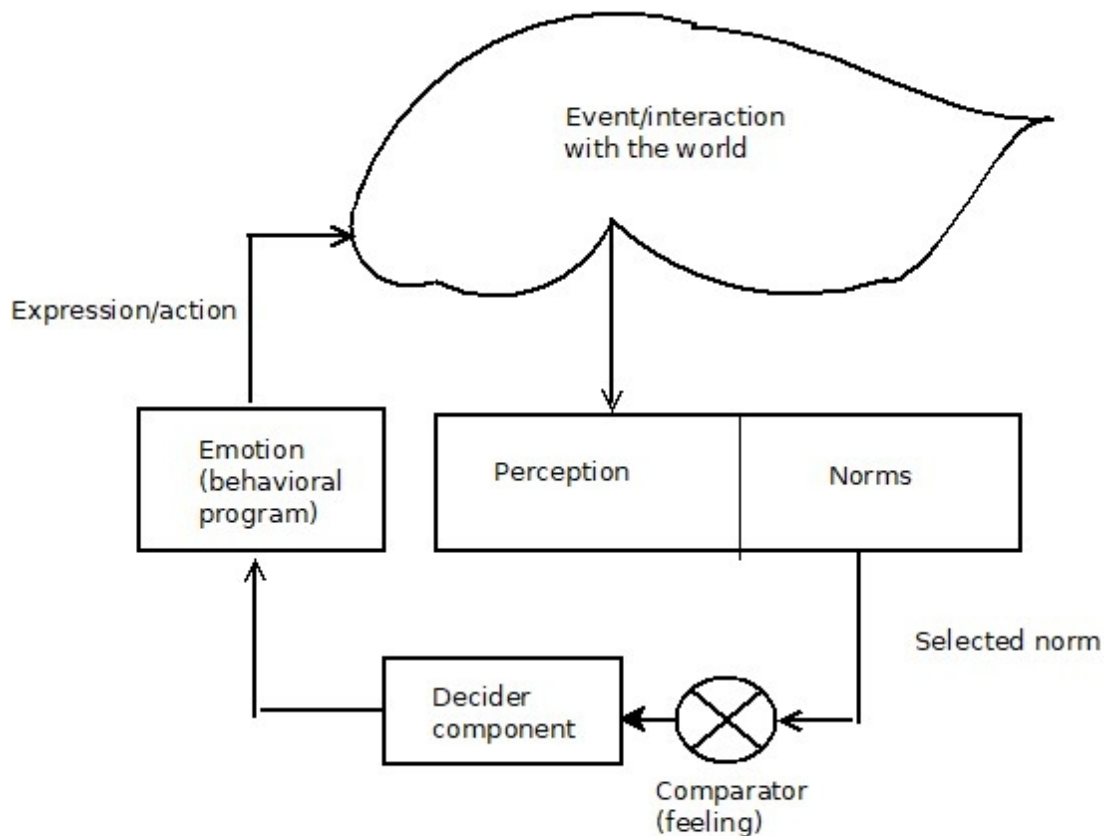


with psychological energies. As you will notice, my work falls under a creative commons license, which allows other people to make use of it under the associated conditions.

### Addendum

#### *Two Cybernetic diagrams of the perception-feeling-emotion action-loop*

After rereading Stafford Beer's book "The heart of enterprise", I got the idea of drawing cybernetic diagrams of the process of perception, feeling, emotion and decision. This is work in the beginning stage. Nevertheless, these diagrams can be helpful in understanding some of the complexities of said process.



Simple diagram of perception, feeling and emotion (action) loop occurring in the mind-body complex

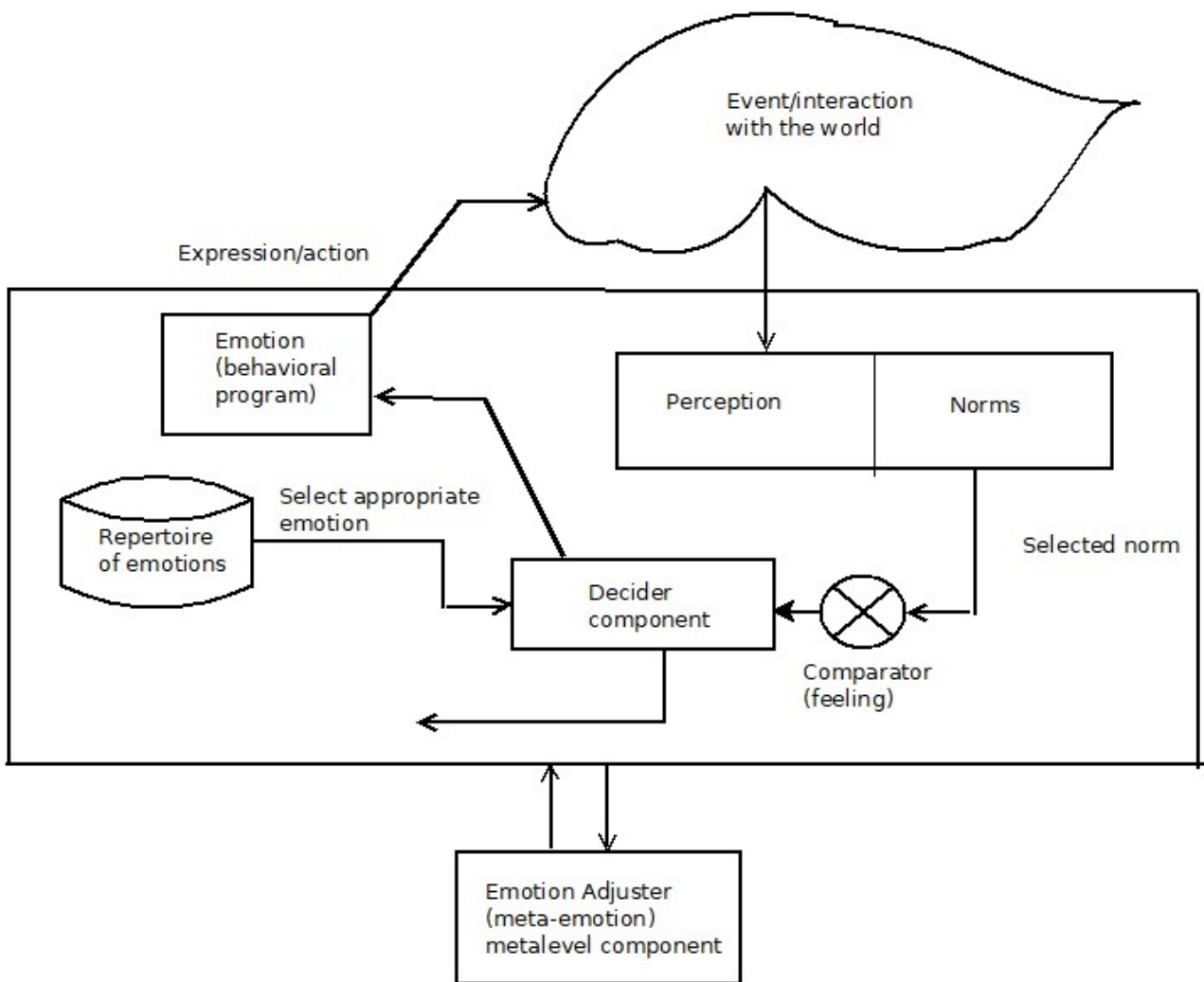
The first diagram shows how perception of an event leads to an evaluation of the significance or meaning of the event. This involves the use of a norm (mostly learned by

education, nurture, etc.), necessary to compare what's happening to oneself with what is expected or deemed appropriate in a given situation. The evaluation process involves as its outcome *feelings*, a matter of the heart or gut, metaphorically and perhaps literally speaking.

*Emotions* are something else: they resemble action programs, some being instinctive, others being acquired by growing up in society. Emotions are reactions, expressions of how one feels about things. Much of this is subconscious (body language).

The *decider* component has to do with choice, selection of an appropriate emotional response.

The following diagram shows this selection more clearly.



The event-perception-feeling-decider-emotion (action) loop with an emotion-adjuster component, occurring in the body-mind complex

In this diagram it is shown that an *appropriate* emotion is chosen from a repertoire. That should be typical for a civilized person. Now, when, on second thought (the *emotion adjuster* box), the emotion does not seem that adequate, the decider having been too impulsive, a correction is made to the behavior. Maybe an excuse of some sort, or a clarification of one's feelings.

There is a double line between the emotion adjuster box and the rest of the system (shown in the large box) to indicate that the adjuster works on the whole of perception, comparator and decider components. The adjuster fulfills a meta-function. It is of a higher order. The whole system of perception, etc., is very complicated. What is shown here is a global picture. Details have to wait until further examination.

## Appendix C: Light on the sacraments

The hidden or esoteric meaning of the seven sacraments

by Martin Euser  
(edited, august 2020)

In this short article I will compress some information from diverse sources on the sacraments. Also, the symbolism of Bread and Wine will be concisely dealt with.

First of all, I have no problem with religion or religious practice, provided it be true to the true meaning and goal of religion: helping people to establish a bond with the Divine, especially the divine within them and the divine in others.

Religion, properly understood, provides a moral basis for life.

While humanism, as a philosophy and practice is fine, it cannot provide a solid basis or principle for daily life. There are simply too much questions humanism, atheism, etc., can't deal with, because lacking in insight in the structure of the human being.

History shows that a religion usually degenerates relatively quickly, when its founder has died. A priest caste takes over, establishing power over the masses. Doctrines are taken literally, twisted, or wrongly applied. The same has happened with the sacraments in Christianity. It may be profitable when you study chapter 13 and a bit of chapter 14 of Jacob Boehme's book "The threefold life of man" (free ebook in my archive). Boehme criticizes the distortions that have crept in the understanding and application of the sacraments and the pretensions of priests and pastors.

Undoubtedly, many people will have asked themselves, while in a contemplative mood, "what is the meaning of this ritual, be it the

Eucharist, Baptism, or some other Sacrament. Is it literally "the body of Christ" that we are eating or His blood that we are drinking?

And what about infant baptism? After all, the infant has not him- or herself chosen to be a follower of this or that Christian denomination, so, what is happening there? And what about the Confession, or forgiveness of sins?

These are good questions, and they are never satisfactorily answered by church officials. There is a good reason for that: they can't. If they would know the true background of these rituals (sacraments) they very likely wouldn't want to tell you, and if they didn't know, they couldn't. You will readily understand this statement when you read on.

The truly religious person, in the true catholic, universal sense, cannot help but to probe into the depths of Being and try to understand what their religion is about, whence it came, how it has changed (councils of Nicea and Constantinople), and, what recent discoveries have been made (Dead sea scrolls. Nag Hammadi Gnostic scrolls, etc.). One would expect a massive interest in these things, but in reality the interest of many Christians is not so much aroused. Why?

Are people being a little lazy? Afraid? Is it the comfort of having a certain circle of friends in a religious community that one wants to keep? Is it the discouragement of the churches regarding asking questions?

Whatever be the case, the call of the Spirit within inevitably leads one to follow the path within, be it in this incarnation or another.

Let's start dealing with the Sacraments now. I take the order and naming (translated) that one can find in lit. 1.

From my sources about Christianity (D.J.P. Kok, lit. 1; De Purucker, lit.3, Vitvan, lit. 5), I can state the following condensed points about the sacraments. These points applied to the mystery schools of old, and

still apply today, on the inner planes of being, without necessity of outer ceremony or rite.

The world has changed, and much what has been "esoteric", hidden to the profane, has now become available to the educated masses, especially the so-called "lesser mysteries" have become available as teachings in the School or Order that I follow, and these teachings pertain to the first three sacraments.

The sacraments have to do with one's orientation on life, moral development, and choice to work for the benefit of general humanity. They pertain to spiritual evolution.

In my humble estimation, the seeker for wisdom would do well to consider joining an organization that works for the benefit of the human race, and all other life, in order to be able to connect better with other like-minded individuals, establish a nurturing environment, and help maintain one's orientation to the spirit within.

### **1. The Baptism with water**

In the mystery schools of old, the baptism with water pertains to instruction in the wisdom teachings, the perennial philosophy, or Gnosis; It is also symbolic for changing one's orientation to life.

A change from orientation on the outward world, the sense-world (being a so-called *Hylic*) to an orientation on the psychic world, the energy world within (compare Vitvan on the First Crossing). Note the clever choice of water as a symbol of cleansing off the dirt (earth) from one's body and especially one's mind; also, water is a symbol for the psychic world; the fluid nature of both is apparent.

The increase in the number of "Psychics", that is: people who are starting to seek meaning within rather than without is the main reason for writing this little article. The Hylics don't care, and the Self-realized (where Pneuma or Spirit is active) already know these things.

This sacrament is also very much about the application of the instructions in daily life. After all, without practicing what one has learned, no lasting experience can be gained.

Instructions are like pointers or signposts on the way. They are helpful, but the individual has to walk the path, do the work, take decisions him-or herself.

No imposition of rules of conduct is applied, the aspirant has an autonomous will and chooses to follow the spiritual path him- or herself. No vicarious atonement. See also the sacrament of Confession.

From the Freke-Gandi book:

#### "LEVELS OF INITIATION

Both Pagan and Gnostic philosophical systems described four levels of human identity: physical, psychological, spiritual and mystical. Gnostics called these four levels of our being the body, the counterfeit-spirit, the Spirit and the Light-power. The body and the counterfeit-spirit (our physical and psychological identities) make up the two aspects of the eidolon or lower self. The Spirit and Light - power (our spiritual and mystical identities) make up the two aspects of the immortal Daemon - the individual Higher Self and the shared Universal Self.

The Gnostics called those who identified with their body 'Hylics', because they were so utterly dead to spiritual things that they were like unconscious matter, or hyle. Those who identified with their personality, or psyche, were known as 'Psychics'. Those who identified with their Spirit were known as 'Pneumatics', which means 'Spirituals'. Those who completely ceased to identify with any level of their separate identity and realized their true identity as the Christ or Universal Daemon experienced Gnosis. This mystical enlightenment transformed the initiate into a true 'Gnostic' or 'Knower'.

In both Paganism and Christianity these levels of awareness were symbolically linked with the four elements: earth, water, air and fire. The initiations leading from one level to the next were symbolized by elemental baptisms. In The Book of the Great Logos , Jesus offers his disciples 'the Mysteries of the three baptisms' by water, air and fire.

Baptism by water symbolizes the transformation of the Hyllic person, who identifies solely with the body, into a Psychic initiate who identifies with the personality or psyche.

Baptism by air symbolizes the transformation of the Psychic initiate into a Pneumatic initiate who identifies with their Higher Self.

Baptism by fire represents the final initiation which reveals to Pneumatic initiates their true identity as the Universal Daemon, the Logos, the Christ within, the 'Light-power' - 'the true Light which lighteth every man that cometh into the world', as John's gospel puts it. Such an initiate had realized Gnosis.

These, then, are the levels of initiation in Gnostic Christianity." (end of quote)

## **2. The Confirmation**

When the aspirant has progressed on the Path, he or she gets ready for the second sacrament: the Confirmation. This is a Formation in a sense. It confirms what one has formed oneself into by the first sacrament.

It refers to commitment to the Way within, the Path; the Journey. It refers to steadfastness in Faith. No concessions to outer pressures, sentiments and opinions of the world. Taking the inner decision to really follow the Path of spiritual evolution.



More and deeper instruction is given to the aspirant or neophyte, in former days as a member of a mystery school, but nowadays more integrated in regular structures. The so-called lesser mysteries, which pertain to the first three sacraments, and concomitant teachings, have become freely available to the public at large, through various channels, among which theosophical ones and related schools.

My e-books give a good introduction to these teachings.

### **3. The Eucharist, Oblation or Communion**

See the section on bread and wine (or grape juice) symbolism. This sacrament refers to communion with the Spirit and the world, as manifestation of Spirit.

In the mystery schools of old, it was the communion of the disciples, being one in heart and mind. Living in feeling of unity with and of all life. Consciousness in the disciple grows strong that the outer world is an expression of the Divine. Living in a feeling of non-separation. Also, this pertains very much to the understanding and experience of the unity of the composite human being (spirit, soul, mind, body) that one is.

As a logical consequence, when one's experience of the inner worlds becomes stronger, this results eventually in meeting one's guardian angel or higher Self, in what is called Epiphany.

A beginning form of Theophany or the shining and appearance of the inner Higher Self. See lit. 3.

If you haven't done some study of these matters, you won't be able to follow my exposition. The higher sacraments pertain to direct experience of the divine. No place for dabblers in occultism, psychic experiments, etc., here. Those types will burn their fingers, get smashed, etc. These are serious matters.

Instruction continues on this level of development, but direct experience of the inner worlds becomes stronger. It becomes easier to tune in to others, as a natural communication, as the inner faculties become more evolved.

#### **4. Confession**

This has nothing to do with confessing one's sin to a priest and even less with being forgiven! How deep has the church sunk to make people believe that someone else (a priest) can forgive a person's sins and trespasses. No one can absolve you from your faults. Karmic debt cannot just be erased, it is dealt with by yourself in this or another life and then transcended.

Here one makes up the balance-sheet of one's life. One learns from one's mistakes and focuses on the Goal or Ideal. No regrets, no concentration on faults or mistakes.

Then .. there is the birth of the Christos force in/through the psyche. The noetic (spiritual) control of one's psychic nature is further enhanced. "The Eleusinian Initiates were said to descend into the Earth and be reborn therefrom." (Pryse quote, lit. 2).

In the mystery-tradition, it is said that the neophyte descends into "hell" or into Purgatory (Kama- loka) in order to help some souls to free themselves from their being stuck into such a condition. It seems to me that the spirit of the neophyte has to be "earthed", that is: a connection with earth has to be made, in order to bring the spiritual forces to work in matter. There is much mystery concerning the higher initiations (all the sacraments are in reality initiations of different kinds). I refer you to lit. 3a and 3b.

Christianity has put the "descent into hell" together with the crucifixion, but this is incorrect according to my understanding. The crucifixion comes later and pertains to another mystery sacrament.

## **Sacraments 5, 6, 7**

I will deal with these last three sacraments together, since these have so much to do with inner experience. It can hardly be put into words and in practice these sacraments are less relevant to most human being in their current stages of development. These sacraments deal with stages of highly developed spiritual realization.

### **5. The Anointing**

Here one meets one's Higher Self, "face to face", so to speak, on the inner spiritual plane. Anointment with the spirit.

I suppose this is a relative term. The fourth sacrament involves some of this too, but less intense. Growth of the Christos-force. A Christos is an anointed one (with the Spirit) . One certainly is a "Pneumatic here" (see Freke quote above).

### **6. True Priesthood or becoming a true Sannyasin**

You will have gathered by now that true priesthood is something of the Spirit within. It has nothing to do with external education, church, etc. The esoteric explanation of this aspect is very illuminating: no one should be a Priest or Celibate, before he or she has redirected the life- force that is related to the male and female sexual energy (in one of its aspects) to the higher centers (chakras). To do otherwise is to fool oneself and others and leads only to suppressed sexual desires, and abuse of others.

The sex-scandals in the churches and in sects prove this abundantly.

The fact that religions have put this sacrament to false use is enough proof of their degeneracy.

The sannyasin is one who renounces (crucifies) all personal interests and works for the well-being of the human race (and the other kingdoms as well).

The inner Light is strongly at work here. Transfiguration.

This is the Bodhisattva stage of development. Compare this with the sixth principle or axiom in chapter seven.

## 7. Holy Marriage

This sacrament has nothing to do with ordinary marriage.

How could it? Do you really think such worldly matters as marriage, often dictated by economic motivations, lust, infatuation, etc., has anything to do with a sacrament? No, it pertains to the inner side of the male and female energies: The joining or integration of the inner male and female sides.

In a sense it can be called the marriage of soul and spirit: the human and divine nature merge-combine in a unity. I take the notion of soul here in the Platonic sense, psyche, as an ensemble of desire-mind, emotional part, and reason. Spirit, or *Nous*, in the Platonic sense, pertains to the enlightenment principle, called *buddhi* in Vedantic terminology, or, the awakening principle. This refers to the awakening of the sense, feeling and experience of the deep connection between all life and the manifestations thereof.

This marriage gives rise to enlightened mind, or the combination of *buddhi* and *manas*. *Manas* refers to the thinking faculty. At this place, especially the spiritual qualities of that faculty.

See appendix A for more information on this subject-matter.

This sacrament can be called the Resurrection in Spirit. In a sense, this merging or integration takes place gradually, all along the inner Path of spiritual development, to culminate in this stage.

The full completion I am writing about now is rare. It has to do with the teaching about the avatars, or the descent of the divine Spirit into a human being to become a great Teacher.

### **The symbolism of Bread and Wine**

From the encyclopedic theosophical glossary : (emphasis is mine)

' Bread and Wine "The outward and visible signs of an inward and spiritual grace," bread and wine stand at once for the actual elements used in initiation ceremonies and for the attainments of which they are symbolic.

Taking the Bacchic Mysteries as an example, wine was given as the blood of the grape and of Bacchus, blood signifying life , and Bacchus representing the mystic Logos which "was made flesh."

So the whole rite means the imparting to the candidate of the divine life by conscious union of his lower self with the god within - a union brought about by the self-devised efforts of the lower self.

In the same way, bread or grain symbolized the intellectual aspect of the attainment, intellect being the "body" of the spiritual influx.'

The Christian sacrament was adopted from the pagan rite.

The Protestant Churches administer the sacrament in both bread and wine as the symbol of a divine grace received by the devout participant.

The Catholic Church teaches that the sacred elements are actually trans-substantiated by miraculous means into the blood and body of Christ, denying the cup or the wine to the laity, and regarding the rite as propitiatory for the sins of the participants and of mankind in general. The old pagan rite contained the idea that partaking of the wine meant

allying oneself with the vital energy of the spiritual divinity within the neophyte, and the partaking of the bread was symbolic of a similar union of the neophyte's mentality with the cosmic mind for which the bread stood. See also SOMA; WINE' (end of quote)

According to Hippolitus (writing about the Eleusinian mysteries), 'the revelation at the heart of the ritual was the display of "the mighty and wonderful and most perfect mystery - a harvested ear of corn - in silence."' - a symbol of the intellectual aspect of the attainment as seen in the quote above. For more background of the connection of the mysteries with the gospel stories, see the refreshing work of James Morgan Pryse "The restored New Testament" (lit. 2).

### **The future of Christianity**

It seems to me, that there is only a future for Christianity in these secular times, when churches (denominations) start incorporating the true meaning of the sacraments into their faith, teaching and practice. In how far Gnostic and related churches have done that already is not my specialty. It only makes sense that true spirituality will survive, being inherent in the human race. Forms may change, essence remains.

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Also, see " The Perfect Way: or the Finding of Christ "

Anna wanted to establish an esoteric Christianity. She died too young, unfortunately. Well known for her fervent anti-vivisection activities, eco-feminism, vegetarianism.

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## Appendix D

On God, free will and the “problem of evil”

*Martin Euser, Februari, 2024*

### Introduction

Many theologians and philosophers have been wrestling with the “problem of evil”. In this short note, I will argue that no such problem exists when one drops the notion of an all-knowing, all-powerful God. Indeed, in the cosmogony and ontology I adhere to, there cannot be such a God.

### The root of the problem: an anthropomorphic God

When one adheres to the idea of a Personal God, one runs into contradictions. That is to say, when one thinks that such a God is all-powerful, purely Good, and all-knowing, then one has to explain why such a God tolerates the existence of evil. The problem is even greater than that: what exactly is a Personal God? It seems that this kind of God is suspiciously modeled after human fantasy and expectations. This representation of a God in our minds would necessarily be limited. What Form would such a God have? What kind of substance/energy? This looks to me far too limited a view to be acceptable to the critical thinker.



## The alternative: an impersonal Consciousness-Energy-field

So, what is an alternative to an anthropomorphic God or Godhead?

Several wisdom-traditions/philosophies<sup>10</sup> propose something more abstract: a kind of ever-moving Energetic Source of cyclic processes of manifestation and reabsorption into the Source. This is something beyond human comprehension.

Note that this doesn't exclude the existence of "Gods". Only, in this perspective, such Gods have limitations (but evolve too). Indeed, the notion of Logos and Demiurge come into play here. The unbounded manifests by the process of limitation in emanation (waves in the ocean might be a simile). Many Logoi arise or exist precisely by reason of limitation. All possible kinds of characteristics are emanated from/arise within the Source. So, loving gods do exist within the wisdom tradition, and these evolve too, to loftier heights and so on. Process-philosophical notions such as evolution are inherent to this view.

### Free will and agency

#### *Holon structure of the universe*

In the model just sketched, beings have their own characteristics and a modicum of free agency. Furthermore, (most) beings are to some degree **complex**: they are actually *holons*, consisting of several layers or structures.

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<sup>10</sup> In archive.org I have uploaded writings from Boehme, Proclus (Plato), Bain (Kabbalah), Vitvan (New Gnosis), and my own work on Point-Loma theosophy (De Purucker) to give some examples of wisdom-traditions. Recently I added the important study of G.R.S. Mead ("Orpheus") and of J.M. Pryse ("Apocalypse Unsealed" under the title "Armageddon – its real meaning") to this archive. These writings can also be found at [Academia.edu](http://Academia.edu)

The human being is a great example of this, as I have illustrated in appendix A of this book. The holonic structure allows for degrees of freedom. Failure to understand this leads to authors such as Sapolski to declare that humans have no free will. This is a complex issue, because one has to ask: what do you mean by “free will”? I propose to reframe this issue to firstly ask: do humans have agency? The answer is obviously: yes. Is there a degree of freedom in this agency? Can we choose which action to perform or not? Again, the answer is: yes. The problem in denying this becomes really great when considering morality. If we have no choice over our actions, then this issue of morality vaporizes into nothing.

The issue of freedom just lies in the **holonic structure of life**. Study the monadic model of De Purucker in appendix A of this book. It shows that humans have a permanent connection to the Logos of our respective world. To bring this connection to consciousness is the task of spiritual evolution, the unfolding of our latent capabilities. Compare this with “point Omega” of Teilhard de Chardin and the philosophy of Henri Bergson.

Consciousness/attention can **focus** on personal preferences **or** on impersonal deliberations on the greater good of society. There's a delicate balance here!

What I am saying here, is that there are *meta*-levels of consciousness that enable the human being to refrain from personal gain in the light of the well-being of society. When one is not aware of the holonic structure of Being, one can easily come to the conclusion that action is wholly biologically determined. This latter vision is of course rejected by the wisdom-traditions. Appendix A deserves close study, because it throws much light on the holonic structure of the human being. It shows how the personal self participates in a larger stream of consciousness, of which it is itself hardly ever conscious.

## Evil as collision of wills

Since humans and other beings have agency in my concept and experience of life, there naturally arises a problem: what if two persons have different ideas and interests? Wouldn't they clash at some point in time and space?

Yes, they would. This can be described as a collision of wills. Usually, one speaks of "evil" when one thinks of some awful actions that harm other people, or other beings. In my view, this kind of evil is unavoidable in the world we currently inhabit.

## Evil as deviance from natural order processes

Humans have self-consciousness. (There has been some feedback loop developed in the holonic structure of the human being that enables this<sup>11</sup>.)

Now, while evil as a clash between beings can be seen all along in nature, self-consciousness *enables a very deliberate form of evil*. Examples all abound in human history. From misuse of habitual thinking (repeated advertisements for all kinds of luxury goods) to promote a consumer culture, to using fear as a weapon to force people into blind obedience to authorities. Psychical crazes abound today. Framing countries as enemies and war mongering is another example. The myth of progress is another one. The list is endless.

One way of looking upon this issue is to consider the order in natural processes and the violation of this order. I suppose that hardly anyone would disagree that mass slaughter of human beings can be considered as evil. Of

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<sup>11</sup> See chapter 7, axiom 3 in this book. Also see the monadic model in appendix A.

course, the whole context of such slaughter should be considered and all the parties involved. Now, who is the culprit?

The point is that humans have but little evolved in morality and ethical consciousness. There is still a long way to go for homo sapiens and it is far from certain that the species will succeed in attuning to the spiritual in itself and in nature and start acting according to the inherent patterns of order in nature. The wisdom traditions/philosophies have much to offer in this regard as has eco-philosophy (which is but a small subset of the wisdom tradition, but more elaborated as to aspects of the human relation to the environment and social-political consequences). In the first part of this book, I have already referred to Vitvan who reframed wisdom teachings into a more scientific version. He founded the School of the Natural Order. Other giants, such as De Purucker, also have included process notions, such as evolution, into their presentation of wisdom teachings. Evolution is meant here in a **triple** sense: physical, mental and spiritual as I have explained in previous chapters.

## Appendix E

On the inclusion of process-philosophical and eco-theological terms. Ecophilosophy.

Recently, I have been engaged in some study of process-philosophy and ecophilosophy. A.N. Whitehead's process-philosophy centers on events (occasions) and their interrelations and lots of difficult stuff. Some of this may be useful for inclusion into the wisdom traditions. The other author is [Skolimowski](#), who has written a very accessible booklet on ecophilosophy, titled: Eco-philosophy.

Also see [here](#), and [here](#).

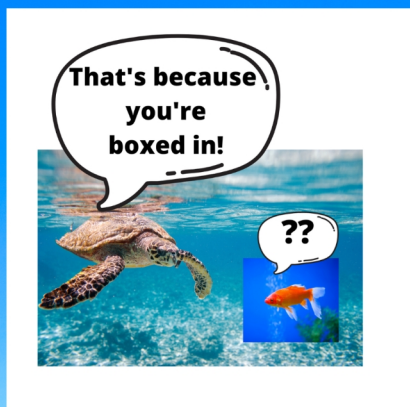
Anyway, the reason for this appendix is to stress that some process philosophical notions, such as evolution, Gaia as a living entity, and humans as cells in the body of Gaia, already have been included in wisdom traditions such as those of De Purucker and Vitvan, but little notion has been taken of this as of today. This idea of process naturally connects to ideas/notions found in Taoism and with Heraclitus. Time and energy permitting, I might write a little about this.

## About the author

Martin Euser received his Masters degree in Clinical Psychology and his Bachelor's degree in Theoretical Physics from the Utrecht University in the Netherlands. He worked at this university as a teacher in statistics and courseware developer, and later as an internet developer at several companies. He has published many articles on esoterism, spirituality and psychology and made old texts (Jacob Boehme, Proclus) available as free ebooks in the archive.org internet archive and on academia.edu. New articles of his are also published there. As a researcher on the links between science, psychology and spirit, he views a spiritual form of psycho-cybernetics as a promising candidate for furnishing such a link.

Little [app](#) that goes with this book.

Facebook group: [\(7\) Social and personal transformation | Facebook](#)



Cartoon from my [Youtube channel](#)